

THE CHRISTIAN REFORMER.

No. CLXIII.]

JULY, 1858.

[VOL. XIV.

THOUGHTS ON MIRACLES.

IN this paper I propose briefly to consider the place and value of Miracles as a part of the evidences of Christianity. To this kind of evidence Jesus on several occasions referred his unbelieving countrymen. "The works that the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me" (John v. 36). "The works that I do in my Father's name, they bear witness of me" (John x. 25). "If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him" (John x. 37, 38). The same argument is employed by the apostle Peter in his speech to the "dwellers in Jerusalem" on the day of Pentecost; when he calls Jesus of Nazareth "a man approved of God by miracles and wonders and signs which God did by him . . . whom God hath raised up, having loosed the pains of death," &c. &c. (Acts ii. 22—24). To the like effect are many other passages in the New Testament.

The definition of a miracle has given rise to some discussion; but it is not necessary to consider minutely the various definitions that have been proposed, because the common and popular one,—that it is "an action which cannot be performed by merely human power or skill, and which could only be effected by the direct and immediate interposition of the Deity,"—is quite sufficient for all purposes. This is the scriptural definition of the term. It was thus that a miracle was understood in the time of our Saviour. Thus it was explained by Nicodemus, who came to Jesus by night and said unto him, "Rabbi, we know that thou art a teacher come from God: *for no man can do these miracles that thou doest, except God be with him*" (John iii. 2). Undoubtedly this definition presupposes that the event which is believed to be miraculous, is ascertained to lie beyond the limits of man's strength or skill: and as we know not what are the exact limits of either, it must be acknowledged that our definition labours under a theoretical difficulty. But in its practical application to the Christian miracles, the difficulty vanishes. For although we are unable to say with precision how far man's might and knowledge may extend, there are certain things to

which we know with the fullest assurance of conviction that they do not and cannot reach. To borrow from Dr. Channing an illustration which he has employed with reference to a kindred topic, "We know not precisely what advances may be made by the intellect of an unassisted savage; but that a savage in the woods could not compose the *Principia* of Newton, is about as plain as that he could not create the world. I know not the point at which bodily strength must stop; but that a man cannot carry Atlas or Andes on his shoulders, is a safe position." (*Works*, III. p. 121.) Even so, we know not the exact limits of medical skill in the removal of disease; but we believe with unflinching faith that it requires something beyond and above the physician's science to restore, by a word or a touch, sight to the blind, amputated limbs to the maimed, and life to the dead. If these things were done, assuredly they were not done by man's power, but God's.

The use of miracles as a proof of the truth of doctrine is also easily explained. A person presents himself affirming that he has a special commission and authority from God to announce certain doctrines as sacred truths, which mankind are bound to accept, and in conformity with which they are henceforth required to regulate every department of their outward and inward life. How are these claims to be tested? It is evident that the previous good character of the person who asserts this special commission is not alone sufficient evidence that he has really received it; for the claim might be the dictate of enthusiasm acting on an honest but heated brain. It is even conceivable that the previous good character of the claimant might have been assumed for the very purpose of giving currency to an impious imposture. Nor is it sufficient to affirm that the doctrines put forth with the alleged sanction of Heaven are pure, good and holy, worthy of God, and certain to benefit mankind; for some of the doctrines thus put forth may, and probably will, relate to matters that lie beyond the boundaries of man's observation in this life, and therefore cannot be brought to the test of experience; and others, whose beneficial tendency may be obvious, or at least unquestionable, may for that very reason labour under the suspicion of having been the result of human sagacity, suggested by a keen insight into human nature, and matured by a careful study of the relations in which men are placed, and of the motives by which they are influenced. It is indeed necessary, before we can admit the validity of any such claim to a special illumination and authority, that the personal character of the alleged prophet should be such as befits an ambassador from God, and that the alleged revelation itself should present nothing, either in its doctrines or tendency, that is unworthy of God or unsuitable for man. But to afford proof that the alleged communication has actually been made, something more conclu-

sive is needed. For this purpose miracles are necessary. When a person who asserts a divine commission to publish a revelation of God's mind, performs, in the presence of those whom he wishes to convince of the truth of his claim, works which could only be done by the immediate aid and agency of the Deity,—“by the finger of God,” as it is called in the New Testament (Luke xi. 20),—the strongest attestation of which the case admits is given to the truth of his assertion. When such attesting miracles are wrought, God himself interferes to vindicate the truthfulness of his prophet; and it is impossible to doubt it, without supposing it possible for God to make himself a partner in a fraud. This is the strongest attestation of which the case admits. No doubt a stronger attestation might be conceived, but it is not applicable to this case. It is conceivable that God might give to each individual mind a supernatural conviction of the prophet's truth, which would supersede the necessity of any outward miracle. But this would do away with the necessity of outward miracles only for the purpose of multiplying internal miracles without limit; for every case of such supernatural impression made upon an individual mind would be a distinct and separate miracle. Such special communications to individual minds would be inconsistent with the idea of a general revelation addressed to all mankind. Each special communication would be a distinct revelation, announcing to the recipient who the person is to whom he should address himself as to the authorized exponent of divine truth. Thus there would be ten thousand times ten thousand revelations required, instead of one. To establish the authenticity of a revelation designed to be of universal extent and common to the whole family of man, some outward manifestation of God's interest in its progress is necessary; and this outward manifestation must of necessity be a miracle or a series of miracles. A series of miracles is more satisfactory than any single miracle, however striking, because it lessens the probability of fraud on the part of the agents in the work, and of error on the part of the spectators. A single pretended miracle, if cunningly planned and executed, might impose on the persons in whose presence it was performed; but a long succession of such tricks could not pass undetected. Accordingly, it was by a long series of stupendous works performed publicly, in the presence both of friends and foes, that our Saviour supported his title to the character which he claimed.

To the persons who witnessed these miracles, no farther proof of his authority as the exponent of the mind of God ought to have been necessary. Of the reality of the facts they professed no doubt; and they could have had none. The strongest certainty that any human being can have, is that which accompanies his consciousness of what is passing in his own mind at the moment. It is impossible for any one to doubt that he has the

thoughts which he is actually thinking, the emotions which he is actually experiencing, the sensations which he is actually receiving. Scarcely inferior to this is the strength of our belief in the reality of those objects and events which we perceive by means of our senses at the time when they are actually passing before our observation. For example: I entertain at this moment a very strong conviction of the existence of the desk at which I am writing, of the paper on which I am writing, and of the pen with which I am tracing the characters. It would not be easy to shake my belief in the facts that I am now in a well-known apartment, surrounded by familiar objects, all of which I perceive and recognize by the light which is shining around me. Such, or exactly the same, was the conviction which the spectators of Christ's miracles entertained of the reality of the facts which they witnessed at the time when they beheld them. In the third degree of evidence we place our conviction of the certainty of those facts and objects which we have ourselves witnessed, when the facts are accomplished and the objects are no longer present to our senses; when, in short, both have passed from the precincts of present perception into the regions of memory. No reader of this paper,—no human being whatever,—will or can doubt the truth of those facts of his own personal history of which he has a distinct recollection. The vividness of his recollection no doubt varies at different times, and with respect to different classes of facts; depending on certain subtle laws of association which it is needless now to discuss. But the indistinctness of memory with respect to some facts never induces any one to question the reality of others, of which he has a clear and vivid recollection. It would take a very powerful and persuasive argument to lead me to doubt that I was once present in the House of Commons; that I heard a spirited debate, in which I took a deep interest; and that, eventually, a certain resolution, of which I cordially approved, was put to the vote and carried by a great majority. My memory assures me that these are real facts, which passed under my own observation; and I can conceive no reasoning strong enough to shake my belief in them for one moment. No doubt I forget many of the minuter circumstances of the debate. I could not take it upon me to declare the exact day on which it occurred, nor the names of all the speakers, nor the order in which they addressed the chair, nor the precise words that any of them employed, nor even *all* the arguments that were advanced, nor all the sentiments that were expressed. Of these points my memory has preserved no record, or none so distinct that I could venture to rely upon it as valid evidence. But *of the main facts which my memory distinctly and vividly affirms*, I find it almost as impossible for me to doubt, as it is for me to question the reality of the occupation in which I am now engaged. This is manifestly the kind

and degree of evidence by which the Christian miracles were attested to the minds of the persons in whose presence they were done. That the facts were real, they had proof as satisfactory to them, as I have that the sunlight reached my eyes yesterday and was succeeded by the darkness of night. And if it would be ridiculous in any one to expect me to give up my belief in these latter facts because he might himself have been for the last forty-eight hours confined in a dungeon or shut up in a mine, where the transition from day to night could not be observed, it would have been equally preposterous in one who had never happened to witness a miracle, to call on those who had, to renounce their conviction of the reality of a series of events which had come under the cognizance of their own senses. They could not but believe that which they had heard with their ears, seen with their eyes, and handled with their hands (1 John i. 1).

But we, who live in the nineteenth century, are not thus circumstanced. We have neither seen, nor heard, nor handled. We have not the same sort of testimony to the power of Christ as a worker of miracles and wonders and signs, which was vouchsafed to the personal witnesses of his achievements. Our case is so different from theirs, that events which were to them the strongest *proofs* that they could desire of anything beyond the facts of their own consciousness, are to us *things to be proved*; we might even say, *the* things to be proved; that is, *the main things* that stand in need of proof—the only things that present much difficulty, or any difficulty at all that is worth notice. If we can once get over the difficulty which lies in the way of our belief in the miracles of Christ, and especially of our belief in the grand miracle of his resurrection from the dead, I apprehend that no other difficulty which is likely to occur, will occasion much disturbance to our faith in Jesus as the Son and Messenger of God.

And here it is but common honesty to admit that, owing to the different circumstances in which we are placed, we have neither the same sort of evidence for the Christian miracles which was possessed by those who were eye-witnesses and ear-witnesses to them, nor the same strength of conviction in their reality which we should ourselves have possessed, if the alleged facts had come under the cognizance of our own senses. Some clever theologians have laboured to represent the matter otherwise; but in my opinion they have failed. Such attempts appear to me calculated to bring their own understandings into contempt, and Christianity into undeserved reproach.

The reproach is undeserved; for if we have not the very highest degree of evidence which can be urged in proof of any fact outside of our own consciousness, we have yet evidence, which, if we weigh it calmly and without prejudice, is sufficient to satisfy our minds that the Christian miracles were truly witnessed by

those who have borne testimony to their reality ; and consequently sufficient to convince us that the religion which these miracles attested did indeed come from God. Several of the persons who profess to have witnessed these miracles have left us their testimony to the reality of the wonderful facts in the writings of the New Testament. Matthew and John and James and Peter were companions of Christ, and witnesses of those mighty deeds which the first two expressly record, and the others take for granted as facts well known. Mark and Luke were intimate friends of the apostles ; they had seen their wonderful actions ; and if they had not themselves beheld,—which they nowhere profess to have done,—the miracles of Christ, they had been assured of them by the testimony of those who from the beginning had been eye-witnesses and ear-witnesses. Paul, though not himself a companion of Christ, had seen him alive after his resurrection. But we do not rely merely on the testimony of the writers of the New Testament. Thousands who have left no written asseveration, have nevertheless bequeathed to us the historical evidence of their belief in Christ's miracles, and of their faith in him as a man approved of God by signs and wonders and mighty deeds. And this testimony of theirs is sufficient to inspire a corresponding faith in us : for they were so circumstanced that they could not have believed in the miracles if the miracles had not really been wrought ; nor would they have asserted their belief in them as they did, in the face of threats, insult and persecution, if they had not believed them with a strength of conviction which no terrors nor dangers could overcome. Christian writers are not our only testimonies to these facts. Pagan historians attest the origin of Christianity in the land of Judæa ; the crucifixion of its Founder under the procuratorship of Pontius Pilate ; the adoption and profession of our faith by vast multitudes ; the persecutions by which they were assailed solely on account of their belief in Christ ; and their indomitable faith, courage and perseverance. When such appalling terrors are braved for the sake of an assertion which the persecuted had ample means of knowing to be false, if it were false, we cannot but believe the assertion to be substantially true. For the human mind has its laws as well as the outward world ; and to believe that these men endured what they did, and lived in the daily expectation of suffering the utmost extremity of horrid torment, in attestation of a story which they had themselves invented, or which they knew to be false, is to ignore all the best-ascertained laws of the human mind. It is to suppose them to have acted not only without a motive, but in opposition to the very strongest motives, in opposition to the love of truth ; to conscience ; to the desire of God's approbation ; to the prospect of happiness in the future life ; to the love of the good opinion of mankind ; to the desire for wealth, and ease, and for exemption from reproach, penury,

suffering and death. That the early Christians did, for the sake of Christ, set aside all earthly prospect of honour and enjoyment, is a fact than which none in the history of past ages is more certain. If, therefore, we believe that the men of the first century were actuated by the same desires and feelings, fears and hopes, by which we are influenced now,—and of this no living man entertains a doubt,—it follows inevitably that the assertion, for the sake of which they sacrificed so much worldly good, and willingly endured so much evil, with no hope to sustain them but the hope of a hereafter, and with no gain in prospect but the gain of a good conscience toward God and man, must have been a true assertion. In other words, we cannot disbelieve or doubt that the early propagators of our faith had really witnessed the miracles which they affirmed to have been wrought in their presence.

This is but a train of reasoning; and I admit that no train of reasoning can produce a conviction equally strong with the testimony of sense and memory. The reality of those miracles which were the credentials of Christ as the ambassador from heaven, is therefore established by evidence lower in kind and weaker in strength of conviction than that of actual perception; yet I conceive it is established too strongly to be called in question by any well-informed and unprejudiced man, who with earnest heart devotes himself to the investigation of the solemn fact. And this point being once established, becomes in its turn the groundwork of a faith in Jesus akin to that which animated the souls of evangelists and apostles, and which became in them a power that enabled them to overcome the world. In arriving at the conclusion that Jesus was a true Messenger of God, we follow the very same process henceforth by which they were guided. To us, as to them, the miraculous powers exerted by the Saviour, and by him communicated to others, become the premises of a farther argument. Of the reality of these supernatural endowments they were assured by the evidence of their own senses and the testimony of their own memories. We reach the same conviction by a train of moral and historical reasoning. In each case the conviction is reached; and when reached it becomes the basis of a farther argument leading to a still more important inference. It may appear to some that our whole reasoning is weakened when we thus employ the conclusion drawn from one train of argument as the premises to another. But this is not the case. Nothing is more common or more legitimate in scientific investigation. In truth, it is thus that the highest, the most valuable and the most widely accepted scientific truths are reached. The whole science of geometry, for example, is an aggregate of inferences drawn from propositions which have themselves been inferred from others, that in like manner were deduced from theorems previously established by argument. Yet no one ques-

tions the genuineness of even the last link in the chain, however long, provided only that it be connected with the definitions and axioms by a train of valid and legitimate reasoning. In like manner, when the certainty of the Christian miracles has once been satisfactorily established,—no matter by what kind of evidence,—it becomes itself a basis on which we may erect a more elevated superstructure of faith. Only we must take care that the superstructure be firmly attached to the foundation, and neither broader nor loftier nor weightier than the foundation will easily support.

These thoughts sufficiently indicate the importance which I ascribe to the Christian miracles, and the place which I am disposed to assign to them among the evidences of Christianity. I do not in the least undervalue, much less discredit, least of all do I deny, the importance and conclusiveness of other modes of reasoning by which the same conviction of the truth of the Christian religion may be gained. To the internal evidence of the gospel, and to the experimental certainty which arises from the proved adaptation of its principles, when faithfully carried out, to elevate to the highest point the spiritual nature of man and to promote his purest happiness, I attach very great importance. But it is a most gratifying circumstance that the truth of Christianity may be evinced by various methods, adapted to different minds, or the same mind in different moods of thought: and assuredly the help to faith which is afforded by the evidence of miracles is not to be overlooked. For without attempting to lay down my own views as a rule for other men's opinions, I must freely state that to me Christianity would be but a delusion if it were less than a revelation from God; and Christ himself would have no claim on my obedience, nor even on my moral esteem, if he were not what St. Peter affirmed him to be, "a man approved of God by miracles and wonders and signs which God did by him," and especially by the great and striking miracle of raising him up, "having loosed the pains of death."

S.

SYNOD OF DORT.

THE Synod of Dort was opened on the 13th of November, 1618. Theology was mystified, religion disgraced, Christianity outraged; and after 152 sittings, during six months' display of ferocity and fraud, the solemn mockery was closed on the 9th of May, 1619, by the declaration of its President, that "its miraculous labours had made Hell tremble."—*Grattan's Netherlands.*

MEMOIR OF THE LATE REV. GEORGE ARMSTRONG, OF BRISTOL.*

MR. ARMSTRONG, now finally settled at Bristol, with no thought of ever leaving it, threw himself into the duties of his situation with all the ardour of his natural temperament, and all the zeal inspired by a deep love for and faith in the cause he served and defended. His life does not henceforth furnish many striking changes or adventures; its romance, as it were, was over; the haven of intellectual and spiritual rest was found; a sphere of congenial action had opened; and with the exception of some interruptions to his domestic peace, some trials for his parental heart, the stream of his life flowed on in quiet and consistent beauty.

The views of Christianity which he had adopted after conscientious study and from deep conviction, and the spirit and letter of which we have already traced in the extracts from his journals and correspondence, he never saw reason to change; and the business of his life henceforth is their practical application to the growth of his own religious life, and their realization in the minds and lives of others.

He has left no record of his life during the year 1839, save a list of the sermons he preached. And a long one it is, embracing a wide range of subjects, bearing witness alike to his industry, and to his anxiety to make others sharers with him of "the peace which passeth understanding," and which he taught them invariably follows a firm faith in God, enlightened and strengthened by a rational faith in Christ.

In the year 1840 he was married for the second time, and had the good fortune to secure a companion for his English life who helped to make it a period equal in happiness and as consolatory in the retrospect as that which he had passed in Ireland;—golden hours he once thought never could come again.

A few passages from his own account of his impressions and acts in his new character of Unitarian minister, will give the best picture of him "in the habit as he lived."

"April 8, 1841. Occupied busily in preparing Good Friday sermon; though it was only by downright writing from eleven a.m. till three o'clock next morning, with about three hours' interval, that I got my work completed. In thirteen hours I wrote off at once nine sheets of original composition, three having been written the day before. A peculiar view—I believe not before noticed—taken of Christ's prediction of his own death.

"April 12. To-day was our Lewin's Mead annual tea-meeting at the Horticultural Rooms, Clifton, where upwards of 300 people assembled. I, as chairman, had to do the amiable and the presidential; which duties, it appears, I was able to dis-

* Continued from p. 351.

charge to the satisfaction at least, if not the admiration, of all beholders. The meeting was indeed a highly pleasing one, alike enjoyed by all grades. Very sensible speeches from Mr. Bailey and the two Carpenters. Mr. Short, of Warminster, gave good promise of ability and good feeling. But Mr. Martin, of Trowbridge, was our lion, and very well he fulfilled his part—great ability, deep earnestness and truly apostolic feeling. He favoured us with a concluding prayer; the meeting having opened and closed with finely chorused hymns.

“April 20. In the evening F. and I in a fly to join the children’s ball at Cote. Found it a very happy one; and the spirit of the dance, or the influence of the music, awakening my early passion for the ‘light fantastic’ exercise, in the progress of the evening I actually found myself whirling in a country dance with black-eyed S—— of S——!

“May 16. A great day this. Prodigious gathering of children of all sizes in the chapel to hear me talk to them for near an hour on Education. In number they were about 300, and certainly in demeanour most miraculously good, except one poor little thing, who awakening unquietly out of its sleep, spoiled a passage in my sermon. Many strangers present, who must have been very much pleased, I ween, with the whole effect,—the children’s singing together at the close being highly interesting, and to many affecting. The Sunday-school examination ensuing at half-past two, we returned to our interesting duties to the young, and continued until near five o’clock examining, when we closed with a hymn and an extempore prayer by me,—a sort of duty at which I am beginning, rather to my own surprise, to have a knack.

“June 1. Early dinner with F. and L., and then—oh then!—what a day and what a walk to Ashton! By the fields, and round Long Ashton up to Ashton Hill, and so on until we got within a near view of Weston and the Holms. After many wanderings down the vale of Clevedon and up and down the Channel (with the charmed eye at least), we at length, all three, lay down on the wild sheep-grass, overpowered with scenery, and not a little fatigued, to be sure, with our very long, although lovely, walk,—and there enjoyed ourselves for some quarter of an hour in delicious recumbency, inhaling the flowery scents and meadow sweets which loaded the air; and had we but yielded to the sweet temptation of sleep, might well have made us dream of Elysium;—even myself, notwithstanding the corporeal, and therefore earthly, inconvenience of experiencing the weight of L.’s head upon my shoulder, which she persisted in keeping there, for the more comfortable elevation of the aforesaid head, pretty much upon the same principle that I had had recourse to my hat as a substitute for a pillow. In short, what with L. on the one side and F. on the other, notwithstanding the exquisite *sen-*

timentalities appropriate and natural to such a scene, so far from dreaming that I was an angel in Elysium, I had feeling experience that I was no better than a *bolster* upon earth!

"June 15. Called at Stokes' Croft almshouse, and read prayers to an old dying woman.

"June 27. After service by Mr. Maclellan, a large assemblage in the upper school-room to hear my address on the duty of *honestly* discharging the *electoral trust*.

"July 8. Could not command my thoughts or feelings in any wholesome direction all this day. Felt in a most wretchedly worldly, animal mood. Could not even pray. Never was in so dismally uncomfortable a state of mind, and not at all improved by the disgusting accounts of the English elections. Toryism almost everywhere rampant: aye, to be sure—all *for* the wickedness, as *by* the wickedness, of this despicable nation.

'Down, down to the dust with them,'

as Tommy Moore wrote of the Neapolitans; and for myself, the sooner I quit the wretched scene the better.

"The 'Church' flourishing by beer and blackguardism, and 'Conservatism' growing and crowing by the *destruction* of the constitutional rights of two-thirds of the nation.

"July 9. In rather a better mood to-day. Felt the awfulness of undertaking to instruct others, myself so much in need of instruction—or, more strictly, of exhortation. A rather peculiar infelicity of the profession clerical. We who preach, how often and strongly we need to be preached to! Sat down in sorrow, humiliation and much thoughtfulness, to prepare a discourse for Sunday,—having in contemplation a baptismal service in the chapel after service.

"July 15. Read a good deal of election news. Feudal power in the counties terrific. Went to the schools. O Lord, O Lord, give us grace and power to attempt, and finally to accomplish, some measure of redemption from our present wretchedness, by means of closer attention and improved methods in the instruction of the rising generation!

"July 26. This evening had the pleasure of Mr. John James Tayler's company at a *conversazione* at our house. Mr. T.'s conversation was indeed most interesting. I have more than admiration for this estimable man; something akin to love. He is so candid, so calm yet so earnest, as well as intelligent and informed, I cannot but feel that he is the most agreeable person to converse with I ever met in my life.

"Aug. 16. Early breakfast, and then by coach to Gloucester; thence by train to Birmingham and to Manchester, there to attend the 'Conference of Ministers' in connection with the Anti-Corn-Law League.

"Aug. 18. Nothing very novel in the course of this day. The deputations from different bodies of operatives had presented

themselves on the preceding day; and no short description here could render justice to the deep impression produced by the manly, modest and intelligent expression they severally gave of the want that depressed and the wrongs that so fearfully affected them.

"Had a good deal of conversation with Mr. Brook Aspland, who kindly pressed me to visit him at Dukinfield.

"Aug. 20. This was the closing day of our memorable Conference, and as yet neither the representative of Lewin's Mead nor any voice from Bristol had been heard for more than a moment or two on some incidental matter during the progress of our meeting, I determined this should no longer be. I suggested to our Chairman of the day, the Rev. Mr. Spencer, Rector of Hinton Charter-house, near Bath, that it was my desire to speak. This worthy and gentlemanlike person speedily found me an opportunity for addressing a few words to the Conference, as full, perhaps, at this moment as at any period of the week, comprising, I should say, not fewer than 12,000 to 15,000 auditors. My observations were brief, for I had no specific subject in hand; but they were well heard and respectfully listened to.

"Easter Sunday, March 27, 1842. Took the introductory service, on occasion of my colleague's, the Rev. Wm. James, first appearance and address as our settled minister. A very beautiful and *able* discourse by him on the 'Duties of the Ministry,' including a statement of its true position and authority in the Christian church. This discourse made a deep impression, and I humbly pray to God that to *myself* it may prove a lasting blessing. Again heard Mr. James in the evening, on the text, 'Brethren, pray for us.'

"July 31. To Trowbridge, to preach two sermons for Mr. Martin's Sunday-schools. The chapel was singularly neat, yet venerable in its aspect—an endowment of 200 years ago, for General Baptists; that is, retaining baptism of adults by total immersion, with free or unrigorous communion, and perfect absence of all *doctrinal* condition or even allusion in the trust-deeds. The people, therefore, are Baptists in form, but simple-creeded Christians in faith, believing with all faithfulness and earnestness, according to the words of the Lord Jesus, the Father as the *only* true God, and Jesus Christ whom he hath sent; and those of Paul, 'There is but one God, the Father; and one Lord, Jesus Christ.'

"The crowds were at the first service very considerable. The chapel seats 800, and it was full. My address was painful from *the heat*, but acceptable to my hearers from *its warmth*. How could a person preach *coldly* on such a day to such a people? Service for the present ended, and a hasty cup of tea disposed of, retired to my snug little bed-room to read over and perfect

myself in my more important and lengthy discourse for the evening service, which was to commence at six. Mr. Martin having gone on, Mr. Short, of Warminster, who had come to attend the evening service, was left to be my escort and my *monitor*. A very needful office; for I was so intent on my rehearsal, that the *time* was rapidly passing unobserved, and Mr. Short had to tap at my door. Yet still imagining I might go on a minute longer, again my monitor had to tap, telling me our time was already up. At length Mr. Short succeeded, and took me off with him, my 'looking over' not yet completed. The approach to the chapel was difficult. The neat little yard or court in front (a burial-ground) was itself full of people trying to get in. The aisles and passages were crammed. Not a spot for an additional person even to stand on. It was necessary, however, that I should get to the vestry-room, and there I robed and proceeded during the introductory hymn with my re-perusal, not without danger of serious interruption from the pressure of the throng against the door of the vestry, which Mr. Martin was obliged to guard for fear of its breaking in! Finally, the moment could no longer be postponed when I was to ascend the pulpit; and difficult as its accomplishment was, and almost intolerable the extremity of the heat, even had I only to look on, instead of undertaking the passionate delivery of a very lengthened harangue,—still with all this the effort was worth the making, from the rare excitement and animation of addressing, from what I might call a Unitarian pulpit, so dense a crowd of breathlessly attentive hearers. Oh, it was delightful and inspiring! And the more so from the irrefragable evidence afforded by this day's and especially this evening's experience, that the pure and lofty and touching truths of Christ's holy gospel presented in its *simply Unitarian aspect*—that is to say, at least with the total *preterition* of orthodoxy in any one of its parts,—that such views, brought out with plainness and pressed home with fervour, are all in all to the human heart, wherever that heart can be found unvitiated by university theology or parson-engendered bigotry!

"Oh, that my own poor soul were responsive to the blessed and unshackled truths to which my spirit gave assent and my lips gave utterance on this happy and memorable night!

"There could not have been fewer present, inside and outside the doors, than 1000 to 1100 persons. The schools, boys and girls, consisted of 270 children, 60 teachers and 4 superintendents. They were admirably trained in singing, giving light and shade, softer and fuller sounds, with excellent and touching effect. The choir, too, accompanied by a small but sweet organ, was extremely good, and got through an anthem in first-rate style.

"Really, what Mr. Martin has done by his simple but zealous piety, by his excellent sense, and unwavering devotion of heart and soul, of mind and person, to the service of that Heavenly Father

and that dear Redeemer whom he truly loves, cannot be thought of without admiration for himself and gratitude to the Providence that has graciously placed him in such a scene of usefulness, and blessed him with the power to work so well and faithfully in the vineyard of his Lord!

"Aug. 1. Walked about Trowbridge with Mr. Martin. Visited several families of operatives and shopkeepers, &c. &c., and conversed with them on religious subjects. All deeply devoted and happy, in the midst of diverse trials, in the profession of their pure and simple faith.

"On reflecting on my visit to Mr. Martin, I have thought it would be a great good gained if he could establish a sort of *Pastoral College* under his care,—an institute for the instruction of young ministers, or candidates for the ministry, in the *practice* of the pastoral office. If a connection of this sort could be established with the New College, Manchester, it would, I doubt not, prove to be one of the best experiments ever made for giving *life and power* to the ministry of truth among our body. We must see to it. Mr. Martin is capable of even more good than he has already done.

"Aug. 14. At Weston-super-Mare. On a lovely day started for Kewstoke church, which we reached at last, after a very broiling walk. Just before we came in sight of this little country church, we sat down on the grass, and in complete seclusion overheard the chimes. It was truly charming, and forcibly drew from me the reflection, Were the *charities* of the Church equal to her *exterior beauties*, what blessedness it would be! Reflection and rest being over, we advanced to the church, and, passing through a group or groups of rustic folks, were shewn into a pew. It was very ancient, very simple and small withal, but capacious enough for the rural congregation.

"The sermon was to be for the Church Missionary Society. And the preacher, a Mr. Veitch, much interested us from the comeliness of his person and countenance, and the remarkably good sense and cleverness with which he adapted himself in manner and matter to the auditory he had to address.

"Feb. 1843. In this month and the two following our lectures on Unitarianism were well sustained and drew large numbers. On Easter Sunday evening I gave a supplementary lecture on 'Church Union,'—rather philosophical, perhaps, for the general comprehension; but to my own mind satisfactory and demonstrative.

"In the month of February, an urgent invitation to preach for their Domestic Mission induced me to visit Birmingham for that purpose.

"In March, it devolved on me, in the rotation of our lecturing rambles, to visit Taunton and Bridgwater.

"In April, had much very busy and important occupation.

First, the completion of my course of lectures. Then our Easter meeting at the Montague Rooms, which was very crowded, very animated, and I trust not a little useful. My appeal on behalf of the 'Inquirer' newspaper admirably well received and responded to.

"On the following evening, had to present myself at a Bristol Anti-Corn-Law meeting, where I was so fortunate as to make an effective and successful speech. And on the next evening, another speech at a prodigious gathering of the Dissenting and Liberal interest of Bristol against the Educational clauses of the Factories Bill. After that, preparations for campaign in Dublin.

"April 30. This formidable day, elaborately announced in all the papers, at length arrived, and I was gratified at meeting a large, intelligent and most attentive succession of auditories at Strand-Street chapel, both morning and evening. Several of my old friends present.

"My utmost efforts were used to vindicate, enforce and recommend our divine principles, and I had the satisfaction of knowing that deep and salutary were the impressions I left.

"May 2. The anniversary meeting of Irish Unitarian Association. The somewhat spacious apartment at the Rotunda filled with a numerous and respectable throng, awaiting the oratory which chiefly from poor me they were hoping to hear during the evening. Andrew Carmichael made a long speech of *overwhelming* approbation and applause conferred on *me*, who therefore had to do my humble best in thanking him and enlightening the meeting.

"May 4. Had a most gratifying opportunity of inspecting the National Schools in Marlborough Street. The singing was admirable, and the mental-arithmetic class quite wonderful. It was the day for special *religious instruction*, and the several clerical instructors had occupied their convenient apartments during the time devoted to this duty, sending back the classes to their regular school business without the slightest interruption of scholastic order, or, what was better still, of good feeling and good-will. What a lesson for the bigots of England and Ireland! There were at the schools to-day about one thousand pupils.

"At four o'clock, started on top of coach for Kilsharvan. Arrived at about half-past eight, meeting a warm welcome and a great deal of joking about my grey hair."

He had grown grey since he had last visited this favourite spot, and this sign of advancing years reminds his biographer that the years are growing fewer and fewer that are left him to follow the earthly pilgrimage of his friend. But they are years of steady usefulness and constant application to the duties of his profession, only interrupted by increasingly frequent attacks of the terrible disease from which he suffered so much and so long.

The extracts already given from his diaries during the first

four years of his ministry at Bristol, will give the readers of this memoir an insight into this second part of his life, which continued as it began. We will now look at him more particularly as a pastor instructing, warning and consoling his flock. And to enhance the value of his spoken words of religion, love and duty, and shew how deeply his own heart echoed all he said, and throbbed in deepest sympathy with all the lessons that he taught to others, I copy one more entry from his journal during this visit to Ireland in 1843:

“But the thing which gave me far the most pleasure in this gratifying visit to L——, was my reception, first at the hall-door, and afterwards, by various demonstrations during my stay, of his strong affection, by John M——, L——’s butler. This excellent person was in my very early years the servant of my revered and long deceased friend, Mr. L—— R——, rector of Skreen, in the county of Meath, in whose family some of my happiest boyish days were spent. John, almost unaltered in looks, except that he was greyer than myself, his hair being nearly white, and quite unaltered in activity, met me with a warmth, almost an enthusiasm, which instantly went to my very heart. We neither of us had the slightest expectation of meeting, and our mutual surprise was equal to our happiness. Oh! heavens, but this love *is* lovely! John was certainly always a very superior person, seemingly very much above his station. But why should not gracefulness of manner, and warmth of heart, and beauty of character, be found among the circle of those who minister so much—and might, if they were like John, minister so much more—to our every-day comfort and happiness?

“Would I could say that some who aim to fill a wider and more elevated sphere of usefulness, partook of the amiable spirit of this worthy man! John is a Roman Catholic, I am a Unitarian, and we both love each other, and shew that we do. His former and younger master, the Rev. R—— R——, the successor to the rectory of his father, is what is called of the *evangelical* school of doctrine. The name in many instances seems to be as nearly indicative of the idea to which it purports to be annexed, as ‘*lucus a non lucendo*.’ The term ‘evangelical’ is by no means a proof that the wearer approximates to all the spirit of the religion we find in the ‘evangelists’—at least, if *love* be any necessary part of that spirit. And of this, as illustrated by the example unhappily afforded in my case, I am here reminded.

“Mr. R—— R—— does not like my method of interpreting the divine records, and he thinks the appropriate way of proving that he is a ‘disciple of Christ’ is, that he has *no love* for such a person as I. The poor benighted Roman Catholic rejoices to see me, and gives me the hand and the countenance of love: such is the *man*. The enlightened ‘evangelical’—the accepted of all true believers—the unwearied maintainer of the *Protestant* prin-

ciple of *private judgment* (for he is *not* a Puseyite), meets me with sour looks, or meets me not at all : such is the *master*. And now which is the Christian ?”

It is a favourite saying among the opponents of the Unitarian view of Christianity, that it is only “the half-way house to infidelity;” and a colouring of truth has occasionally been given to this accusation by the eventual rejection of revealed religion by men who have professed Unitarianism during their passage from, to use Lord Macaulay’s words, “the extreme of superstition to the extreme of infidelity.” But in Mr. Armstrong we have a notable instance of an observation of its advocates, which is much nearer the truth, that it is the “resting-place” which the essayist “wonders was never found by men on their way from the extreme of superstition to the extreme of infidelity, or on their way back from the extreme of infidelity to the extreme of superstition.” It is interesting to compare the two following extracts from sermons preached by Mr. Armstrong at the two different periods of his career, the long interval that separates them having been filled by an elaborate course of free inquiry.

Extract from a sermon preached at Bangor, co. Down, on January 8, 1826 :

“To carry this appeal but one step farther. For how many seasons have the Christian mercies been detailed to you ! How often has the benign and exhilarating advent of the Saviour been heralded in your ears ! How often have the surpassing prodigies, ‘the miracles and wonders and signs which God did by him,’ and the no less surpassing wisdom, of this unparalleled Teacher, been presented to your attention and apparently riveted in your convictions ! How often have the afflicting ignominies and the eventful sufferings which terminated his precious existence in the flesh, solicited the affections and demanded the deep acknowledgments of the myriads for whose benefit they were incurred ! And with what effect ? When (for example) reminded of that death, have you been anxious to testify that its ‘remembrance’ held the *first* place in your bosoms ? Or, have you, when those engaging and pious forms which owe their existence to his own appointment have been offered, and that but rarely, to your acceptance,—have you, with unready souls, retreated to your accustomed commerce with the world, and, making common cause with the recusants in the gospel, presumed to conciliate ‘the Master of the house’—the mighty Master of this house—with the miserable subterfuges there recorded ? Have you hastened to forget who the bidder to that forsaken banquet is—what the object to which the tribute of your presence was required—what the events and what the benefits were to which your lips were engaged, but the instant before, in avowing your

assent, and of which that presence would import your more fixed and animating and deliberate attestation?

“And may these things indeed be affected by the mere caprice of such beings as we? May we, at our own good pleasure, account of them as a thing of nought or a thing of moment?—as nothing or as everything?—as some drivelling and detected fable, or as everlasting and boundless realities? These mighty things! shall the breath of the scorner obliterate them? Shall the unthinking existence of youth impart to them its own instability? Shall the cares of the worldly reduce them to their own nothingness? Shall the wisdom of the wise or the apathy of the ignorant annul the deep purposes of God and palliate their negligence by—‘Lord, we did not know,’ or, ‘We did not hear,’ or, ‘We intended at some more convenient season’? No, no, my brethren; if the gospel be true, it will hear of no rival; if God hath spoken, his voice must be heard. If Christ have died and again risen in order to raise us into newness of life here and to an eternity of glory and holiness hereafter, then must we not hazard those hollow and puerile evasions which he himself has exemplified for our perpetual admonition. It is possible,—for, after all, it is no easy task to reach the human heart,—that I have agitated an inquiry which may awaken displeasing reflections in the breasts of some who hear me. If so, I should not regret such a circumstance. My object has been to shew that the habitual and dull profession of certain truths is not religion; nor the frequent rehearsal of sacred things belief; nay, nor even that more solemn and periodical exercise to which my latter remarks have referred, the unexceptional evidence of a truly Christian soul; for even to that exercise I have referred rather as a symptom than a criterion. It is by no means certain that all who do join in it are holy; but it is assuredly a rational conjecture that those who do not join in it (with whatever particular section of Christianity they profess to unite) are of a frame of mind which would argue no very certain claim to that epithet.”

Extract from a sermon preached at Bristol in the year 1840:

“There are many ways of feeling and evincing this power (of faith in Christ), in the exercise and experience of which I would willingly and gladly record my persuasion, that the people to whom I speak are far from deficient. But there is one way of evincing it, with respect to which I know not how far I am justified in acknowledging their claim. I am in some difficulty to ascertain upon what principle, or whether upon any principle at all, the worshipers in this house regulate their attendance at the Lord’s table; whether there are reserved seasons, or periodical occasions, on the return of which most or all, in rotation, who

are of qualified age, may be partakers of those elements which typify the doctrine and shew forth the death of the Lord; so that in the course of the year few or none shall have been always, or even frequently, absent from a duty so grateful to the believer, so useful as an aid to holiness, and so comforting and encouraging, not alone to the ministers of their worship, but to the members of the body with whom they are associated in the profession of a common belief, and to whom their attendance on that solemn rite, the extension to others of their own sensations and convictions, would, in proportion to their numbers, be so impressive a confirmation of the purity and energy of their faith. I repeat, I know not how this may be, and hardly know how I am to acquire that knowledge, consistently with that freedom of action, on the one hand, of which a people must be jealous, and that freedom of utterance of which a minister must be no less tenacious, on the other. But this at least I may say, that I have as yet, on the part of a large number of this congregation, no very manifest signs of recollection that a participation of the bread and wine of the Lord's Supper is a matter in which they are the least concerned. I regret this,—regret it deeply,—both because it deprives the ministers of your worship of one satisfactory assurance that they do not minister in vain, and because it deprives the advocates of the truth you profess, of the evidence your zeal would afford that it is a truth according to godliness, and a truth deserving of exertion to bring it home to the hearts and convictions of others.

“If your faith have no power to bring you into communion with your Master, when he asks you to record your convictions and reiterate your vows at his table, vainly, I fear, can you trust to its strength to carry you through any other command or exertion he may lay on you.

“You may be in the habit of professions that, seen through the medium of your purified faith, Christ is to you the wisdom of God; but in such a condition of your spiritual experience, in so utter a destitution of the religious affection, your own conscience will supersede the necessity of any words from me to prove that, as yet, Christ has never been felt by you to be the power of God.

“You know your enemies tell you, you do not believe; that in the Father you acknowledge no holiness, in the Son you acknowledge no mercies, in the Spirit you admit of no comforter; that yours is an ideal belief, an ignorant belief, a cold belief. Whereupon much writing, much learning, much meeting and much talking—aye, and often much warmth, are evinced to convince the world that they do you wrong, and that you are really neither ignorant, nor indifferent, nor indolent, nor cold in your belief.

“Ah! brethren, take care how this matter may be. Take

care you may have no nearer witnesses who are cognizant of the truth; take care you have not the witness in yourselves; take care that witness is not this moment in your own hearts; take care it be not in the presence of a Greater than your own hearts, and that the empty benches which you have hitherto left, and will again leave, when Christ is saying 'Come!'—when Christ is saying 'Stay!'—shall not testify, too, with the most embittered of your bigoted and scornful enemies, 'Of a truth this people know not God, love not the Saviour, feel not the Spirit; and with all their pretensions to a purity of faith above the ken of others, are without Christ, aliens from the courts of Israel, strangers from the covenants of promise!'"

How the solemnity and beauty of this pious rite, to which he so feelingly invites his different flocks at such different times and under such different circumstances, but with such steady and unaltered faith, was heightened and its impressions deepened by the affectionate and touching tone of the words with which it was his habit to introduce it, the following address will shew. It was spoken on the vigil of Good Friday, April, 1855.

"Christian Friends,—In accordance with a practice which, so far as I am informed or can recollect, is peculiar to our religious denomination, and in it but of comparatively recent origination, we meet together on this eve of the events whose progress has been indicated in the scripture we have now been hearing, to derive from them such benefit as their solemn history is calculated to produce, and, by a more concentrated attention, to realize to ourselves the tone and spirit, and in some sort the *presence*, as it were, of those awful moments or lingering hours during which they were brought to pass.

"In the experience of our human love, there is one circumstance more especially laid up in the faithful heart, as a thing apart and more than commonly sacred, and that is the remembrance of our latest intercourse with endeared friends,—when they were about to part with us, and when all that they said or looked gave forth a tenderness and a sacredness, than which life has nothing more holy, and memory owns nothing more dear!

"Religiously regarded, this fact in our nature may be easily applied to interests, if not more acute, certainly more comprehensive, and greatly more important.

"With time, our liveliest affections more or less change; and the limited powers of our human sensibilities do but wholesomely yield to the necessity of worldly interests, and the mitigating, though far from obliterating, power of varied and new attractions. But we have other affections than those which bind us in earthly loves. Sacred though they are, for the refinements they have nourished and the hopes with which they connect,

they do not, and they cannot, compete with those which belong to us, unaffected by the lapse of years, unaltered by the change of circumstance, and, under whatever other change, 'the same yesterday, to-day, and for ever.'

"One Friend we have, who, though known to us and of all-importance to us, even in our earthly relations, yet has other relations, other concern with us, which accompany us into an eternal world,—governing our condition *there*, and preparing us for that condition *here*; and therefore it is for this Friend,—the Friend of sinners, the Friend of souls, Jesus, the Son of God,—we ought to have, and very many desire to have, facilities and opportunities, particular occasions, particular incentives, for bringing him closely before us, impressing us with his last thoughts, instructing us by his dying words, and breathing upon us his undying love!

"Just such an occasion, just such an incentive, is the present. We are meditating on Jesus, as he prayed and agonized in the Garden of Gethsemane,—as he anticipated that morrow when he was to testify his interest in *us*—even in *us*—by that token of love, than which no man hath greater to offer, even the giving of his life to establish in the world that truth which is light to our souls and life to our hearts.

"The truth itself he had taught and lived before—love to God, love to man, love to the Father, love to his children,—that peace on earth, that hope of heaven, the possession and inheritance of those who accepted those terms, revered those laws, and prayed to be enabled, through faith and grace, to believe in them and to walk in them all the days of their life! These holy truths he had taught and lived in his previous intercourse with the friends and followers of his God-entrusted mission. And it was only to fix, impress and hallow them in the thoughts and memories of those of that day, and of all who through them should believe to the end of the world, that he instituted that last ordinance, took occasion of that last passover together, that he might thereby commemorate to every age the story of his life, the endurance of his love, the beauty of his teaching, and the comfort of his promises—'This do, as often as ye do it, in remembrance of me.'

"Wherefore, dear brethren, you who are in any trouble of spirit, who feel that you are in a world of much trial, to whom the troubles, and, it may be, even the joys of life, are more than you can always bear with meekness and with true Christian recollection and equanimity;—you, too, whether in youthful or maturer age, prompted by passion or tempted by care, whose conscience may be often wounded, whose spiritual life may be one of frequent pain and struggle, and renewed humiliation and sorrow;—let all such be led to regard in this ordinance here prepared, a means of renovation, recovery and encouragement,

just from the deepened impression it is adapted to convey, that you are conversing with Christ, consulting him in your difficulties, leaning on his bosom, and learning from him how truly his Father loves, and how surely his Father saves, all who come to Him in humble but earnest purpose of soul, through Jesus Christ."

In times of sorrow, too, when he stood by the grave of departed members of his congregation, he was always ready with words of power, because uttered in faith and love, to console the mourners assembled at the last sad offices. The broken-hearted children of a beloved mother, spared to them even beyond the average duration of human life, but called away too soon—as too soon it ever is—for those who had nestled in her bosom and felt the shelter of her affection "when the world frowned and all other friends grew cold," would appreciate the balm of such soothing, courage-giving words as these:

"Christian Friends,—In the solemn office which has called us together, we are necessarily led to reflections the most interesting to human nature, the most touching to human hearts.

"We are here as witnesses of the humiliating end of all human flesh; we are here as sharers or sympathizers in the rupture of the tenderest of human affections; we are here as joyful yet humble believers in the proclaimed and certified mercies of our Heavenly Father!

"The departure of the aged is itself a memento of the frailty of our tenure of all earthly interests. The longest life is but an index to the brevity of our course from the cradle to the grave. 'Our fathers, where are they? And the prophets, do they live for ever?' 'Behold, our days are even as a span long; and our age is even as nothing in respect of God.'

"But in another particular, the departure of the aged comes home with affecting impression to the hearts of the mourning and the minds of the thoughtful. For how tenacious is the love that cannot bear to part, or would not willingly part, with even the frail and feeble form which has exhausted itself in the duties of life, and is ripe for its passage to the place of rest!

"What eloquent testimony to the worth of our endeared relations, that, when no longer capable of active services,—when themselves the objects of those cares which they had lavished, in their season, upon all who came within the sphere of their tenderness and regard,—when worn with the pains of disease, or depressed by the burden of years,—when 'the days have come, and the years are already arrived, in the which they say, We have no pleasure in them,'—even then our love has not slackened, and fond hearts would still retain them, grateful for the opportunity of returning by our reverence and assiduity some measure of the tenderness and love of which we had been the objects when

our nurture, our training, our comfort, our prospects in life, and life itself, were dependent on their care, and were the study of their days!

“Yet again: how closely interwoven these affections of the family life, and these regrets at their interruption, however long they may have been averted, with the highest privileges of our nature; and how beautiful and wise the connection that links our dearest duties with our noblest hopes!

“For this prolonged and loving life to which your sorrowing thoughts revert, is it not a pledge, brethren, that sentiments so deep, so habitual, so hallowed, so fertile in many virtues, cannot perish with their immediate object, but that, in proportion to their intensity and their purity, is the assurance of their renewal in a world where separation will no longer be, and tears can no longer flow?

“It is in seasons like this that the Divine Spirit most distinctly communes with the heart; we lay ourselves open to its holy breathings; we feel the depths of our human love; and, through our own experience, learn to comprehend the dimensions of that love which our Heavenly Father must bear to all his suffering children.

“And in peculiar correspondence with our needs, this disclosure of the Father’s mercy comes to our aid. The closer the tie, the dearer the relation, the more bitter the grief, so much the more earnest the desire, the more sure the conviction, of that preserving and restoring power which the gospel rather proclaims than originates, and which God hath laid up for all his faithful ones, who have walked in his ways, have listened to his voice, and trusted in his promises.

“As Christian men, then, brethren, we offer you these divine consolations. As believers in a loving God, but most of all as believers in his saving Christ, we ask you not to sorrow as those who are without hope. We enter fully into the character of your griefs; we comprehend the value and can estimate the tenderness of the family tie which has just been broken; we reverence the name of Parent; we could weep at the name of Mother; we can look back with you who this day mourn for the latter, with instinctive sympathy on those long years of homely joy which made life blessed in the interchange of duties and of kindnesses which will ever be sacred in your remembrance, and cannot perish from your thoughts but with life itself; but the more we discern the nature of your sorrow, and the more we mingle our feelings with yours, the more sustained and the more authorized we feel in proffering to you those words of holy comfort—‘Let not your hearts be troubled: ye believe in God—believe also in me. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.’

“Accept, then, brethren, this season of natural sorrow as God intended it to be accepted; improve it as God intended it to be improved; look back upon the virtues of the deceased, that you may copy them into your own lives; be tender to the frailties over which the pall of death is now flung, and in which all that is human more or less partakes; and go forth from this place of tombs to the legitimate and prescribed engagements of your life, more fitted to sustain them as Christian men, knowing that the time cometh when others are to grieve for *you*, and the deeds done upon the earth shall enter into the records of eternity!

“May God grant us mercy in that day, through Jesus Christ our Lord! Amen.”

And in the closer intimacy of private correspondence, when death casts its shadows on the homes and hearts of any of his friends, what sweet words of sympathy he always had, especially for female hearts!

“My dear Mrs. L——,” he writes to a lady of his congregation who had lost a dear child of seven years of age, “will not doubt the deep concern I have felt and feel at the bitter sorrow that has befallen her and her afflicted husband. But *could* I have been unmoved on hearing of such a grief, your few natural and affectionate words, so calm and yet so fervent, addressed to Mrs. Armstrong, about your darling, and that sweet offering it contained, would have melted a harder nature than mine.

“I cannot trust myself with many words; but, were I able, would mingle sighs and prayers with you at your side. I am not at all well to-day, and was poorly most of last week, though fortunately able to be out yesterday, and to relieve Mr. James from some of his heavily pressing duties at this trying time.

“I wish my pen could interpret my thoughts—that it could say what love I have for little children, and what true sympathy I have in the passing sorrow of those who are called to surrender them even to a brighter home and more perfect happiness. Yet in that word ‘passing’ there is *another* sense which your beautiful note has comforted me and my wife, as it had comforted you in giving expression to it. For this sorrow of yours, though *surpassing* now, will by and by be a passing one, leaving its ‘peaceable fruits,’ when you will be able to speak of your little N—— with composure, and to resume your wonted cheerfulness again; for so it pleaseth the Father to give his beloved rest. May this rest come as soon as it ought, and remain with you ever! With Christian regard and love,—thanking you for the sweet expressions of your note, which we almost regard as a message from your little one,—and with earnest prayer for yourself and your husband, I am,” &c.

And to a lady recently left a widow, he writes, just a year before he himself was called away:

“My dear Mrs. H——, I know it does not require me to assure you how present to my mind, and my heart too, you have been all these weeks, since your deep sorrow fell upon you. You have been a sermon to me. I have followed you in your happy life, in your domestic peace, in your unbroken love. I have remembered you as one of the happiest of married women, as enjoying God’s choicest gift on earth, the companionship of a beloved, revered and trusted friend, the sharer with you, for better for worse, in all life’s trials and experiences, heart of your heart, and, next after God and his Christ, soul of your soul. I have seen and followed you in all this joy and earthly blessedness;—the more joyful and blessed because you accepted and used this so great gift of God as a Christian woman, and as one, therefore, who in the dear gift would only the more strongly love and lean on the benignant Giver.

“And so knowing, trusting and loving Him, you would know and remember, too, that while in one sense a Giver, he was in another and more important sense only a Lender; inso-much that, like other treasures of God, and like, too, your own life and the life bound up with yours, you would feel that you carried it in an earthen vessel, liable at any moment to be broken, and for all earthly and natural uses to be accounted of as nought; yet all the more rooted and grounded in the precious belief that the treasure so lent, because so piously used, would be restored, renewed and glorified, no more to be broken, lost or changed, except from glory to glory, in the kingdom and presence of God for ever!

“This is the sermon you have been preaching to me. And this is the present peace and lively hope which I know, through grace, have been given you. Yes! all the piety of your life,—that piety which your Christian husband helped you to nourish and strengthen,—all your holy thoughts, and daily readings, and written reflections, gathered up into one mass of active and enduring faith, whereby, in your hour and season of natural suffering (deep and poignant though it was and is), you ‘have been more than conqueror, through him who loved you.’

“Such, I know, dear afflicted friend, have been and are your Christian experiences. And must we not thank God on our own behalf, as well as on yours, that it is so? For again I say, it has been given to you and to us that you should be our living sermon, adorning the profession whereunto you are called, and adding one more testimony in the church of God to the light and power of the simple faith as you hold it to be in Jesus. What a happiness and a privilege to your *living* husband to have helped you to form and maintain this faith; and what added joy and glory to him *now*, if it be given him to know that his and your united labour in Christ has not been in vain!

“I have just written a few lines to our dear friend Mr. W——,

directing to him at Kenilworth. We were greatly shocked indeed (for our natural feeling recoils from the thought of danger to our friends) to hear of his sudden and severe illness, and are most anxious to hear a confirmation of the improved accounts which have since reached us.

“Pray do not task yourself to write, but say to any of your circle who would kindly take that trouble, how much it would gratify us to know all particulars about him and you, and where you are going, and what you are all intending to do.

“I have been of late a severe sufferer myself, weakened beyond all belief by my miserable fortnight at Tenby, and only now recovering my usual strength and spirits.

“Since my return, a lovely fortnight of summer glory, lighting up earth and sky with all the enchantment of tropical colour and brilliancy (not forgetting the quiet and comfort of our pleasant home), wonderfully wrought in my favour; and just as I had become well enough to avail myself of the welcome advice of my doctor to ride on horseback every day, a most unpicturesque change has come over the scene, and two days out of ten have been the extent of my opportunities to apply that agreeable and so far very successful treatment.

“To-day as sour and damp and drizzling as any of its forerunners. On Saturday I was beginning to rejoice with the farmers; but the poor wheat, whether standing or cut, is looking again as dismal as ever. Still, by and by, in this as in deeper matters, all will be bright and well, and we shall go forth, bringing our sheaves with joy!

“God bless and continually comfort you, dear friend, and ever believe,” &c. &c.

(To be continued.)

MEMOIRS OF LEWIS LOYD, ESQ., OF OVERSTONE PARK.

MR. LEWIS LOYD was born on the 1st of January, A.D. 1767, at Cwm-y-to, in the parish of Cwm-wr-da, near Llandovery, in the county of Carmarthen,* and died May 13, 1858, in his 91st year, at his residence, Overstone Park, near Northampton. His father, Mr. William Loyd, would seem to have been a man of great intelligence and integrity of character, and, in common with the class of small farmers in the Principality, was possessed

* In Burke's Peerage, Lord Overstone is described as the grandson of Mr. William Loyd, of Court Henry, which is a farm in the same neighbourhood, and was occupied till within a few years by the sister of the late Mr. Loyd. His father may also, later in life, have occupied the same farm, and hence the apparent incongruity.

of an amount of theological knowledge and culture far exceeding that which usually belongs to the same class in England. Among his friends and neighbours in the same rank of life, were men whose pleasantries and philosophic thought found utterance in verse of no inconsiderable merit, the lines and sentiments of which were fresh in the memory of the subject of this biographical notice after fourscore years of his busy and eventful life. His anxiety for his son's welfare is shewn by the outlay, to him considerable (though now it would appear very trifling), involved in his being sent from home to the best school then known in the district, kept by Mr. David Price, at Llan-y-crwys, in the neighbourhood of Lampeter. Here Mr. Lewis Loyd obtained a thorough grounding in the classics, and acquired some knowledge of mathematics, at the same time making himself more familiar with the English language, which to many of his schoolfellows, as well as to himself, was comparatively an unknown tongue. It was at this school also his mind first became impregnated with the religious "heresies" then so rife among the Presbyterian and Nonconformist churches of Carmarthen and Cardiganshire: and the controversies and disputes which he witnessed, and in which he took part, at this early period of his life, were in after years the frequent subject of his thoughts and a favourite topic of conversation. His school course under Mr. Price being completed, he returned home, and his family strongly urged him to enter the ministry of the Episcopalian Church, a near relative of his mother being at that time a clergyman in the neighbourhood. His religious convictions, however, were so strong and so decided, that he resisted all their entreaties, declaring that he never would or could subscribe to the absurd and unscriptural doctrines of the Church of England, and that if he entered the Christian ministry at all, it must be among those whose enlightened and liberal views of Christian truth were more in accordance with the sentiments he had formed, and which he had acquired at Llan-y-crwys. Under these circumstances there was no place open to him but the Presbyterian Academy, now at Carmarthen, at that time conducted at Swansea, an institution which has been, and still is, not only in theory, but in practice and in fact, open to students belonging to the Unitarian as well as to Trinitarian denominations. Accordingly, we find in the minutes of the Presbyterian Board, that on the report of the Rev. William Howell, one of the Tutors of the Academy, Mr. Lewis Loyd was admitted as a student at Midsummer, A.D. 1785. Mr. Howell, who had been settled at Chelwood, Somerset, had succeeded the Rev. Solomon Harris as Divinity Tutor. Mr. Harris died in 1785, the Academy having been removed from Carmarthen to Swansea only two years, mainly to secure his services as Principal. The Classical and Mathematical departments were under the charge

of Mr. Thomas Lloyd, an ancestor of Dr. Lloyd, the present much-esteemed Principal of the Presbyterian College at Carmarthen. Mr. Lloyd was an accomplished scholar and a most efficient tutor; and by his gentle, courteous and Christian bearing, commanded the esteem and affectionate regards of all the students. By none of them, however, not excepting his own kinsman, Mr. Charles Lloyd, was he so fully appreciated or so highly esteemed as by his favourite pupil, Mr. Lewis Loyd, who always spoke of him with the highest respect and tenderest affection. The curriculum at the Academy extended over four years, and during that time Mr. Loyd duly improved all the advantages which the Institution afforded. He was helped in no ways by the stimulus arising from competition and rivalry; for, with the exception of Mr. Charles Lloyd, none of his fellow-students were able to go along with him in the work which he undertook. He was encouraged, however, by the help and counsel of his friend and tutor, Mr. Lloyd; and while he applied himself most vigorously to his duties at the Academy, he was not indifferent to the events of great national importance that were then pending. How anxiously they awaited the arrival of the London papers, and how eagerly they devoured the news contained in them, those who knew Mr. Loyd intimately have often heard from his own lips.

Before the expiration of the fourth year, Mr. Thomas Lloyd, who had been suffering from ill-health for some time previous, was obliged to withdraw altogether; but he intimated to his young friend and pupil, Mr. Lewis Loyd, that he had made such a representation to the Board as would no doubt lead to his appointment as his successor.

This prospect he contemplated with great satisfaction and thankfulness. He was fully conscious of his great superiority to his fellow-students, and regarded the appointment as all but certain. In the mean time, through his tutor, Mr. Howell, he obtained an engagement to supply the pulpit of the Rev. Joseph Fownes at Shrewsbury during the summer vacation of 1789. While there, the intelligence reached him that Mr. David Peter, afterwards for many years the Divinity Tutor, had been appointed to the office on which he had set his heart. This was a trial, the bitterness of which he never forgot, and he always referred the rejection of his claim to an undue influence brought to bear upon the Board by Mr. Lewis Rees, through his son, Dr. A. Rees, on account of Mr. Loyd's open and fearless avowal of his religious opinions, which were far in advance of those of Mr. Peter. The family of the Tayleors, who were then the leading members of the Dissenting congregation at Shrewsbury, strongly urged Mr. Loyd to apply for admission into Manchester College. Mr. Loyd readily and thankfully acted upon their advice, and with their help, and the kind services of the Rev. Mr. Aubrey,

then at Stand, was admitted as student in the autumn of the same year.*

At Manchester, Mr. Loyd found all he desired, and very much more than his most sanguine hopes had led him to expect. The greater intelligence, the energy and activity of mind, associated with the busy life of the manufacturing and mercantile world,—the learning and general culture of the Dissenting ministers in the district,—together with the special privileges and advantages of the College, then conducted by the Rev. Dr. Barnes and the Rev. Ralph Harrison,—made a deep impression upon him, and his natural aptitudes and established habits of application led and enabled him to profit by them all. Here he devoted himself to his studies with characteristic energy and perseverance, and established such a reputation for scholarship, that he was appointed assistant tutor in the classics in his second year, at the same time that he was pursuing as a student other departments of the theological course. It is very evident that he took charge of the congregation at Newton or Dobb Lane, near Manchester, about the same time; for we find an entry in the minutes of the Presbyterian Board, under date of May 7, 1792, that “at the motion of the Secretary, the usual exhibition of £4 a-year to Dobb Lane be granted to Mr. Lewis Loyd from Christmas, 1790; the Secretary stating that the people do not raise £40 a-year.” The comparatively small sum of £4 in arrear would seem to have been no inconsiderable matter to Mr. Loyd in his circumstances at this time. The energy, however, with which he engaged in

* The following letter was addressed to Mr. Aubrey, the father of the Rev. Richard Aubrey, for many years the respected minister of the Unitarian congregation at Swansea. The original is now in the possession of his grandson, Richard Aubrey, Esq. It presents the state and circumstances of the subject of this memoir in striking contrast with those in which he was afterwards situated. From the signature (given exactly as it occurs in the original) it would appear that the form of the name “Loyd,” now maintained by the family, is an innovation upon that of the more common form of “Lloyd.” The letter would seem to have been written while the appointment to the Tutorship at Swansea was still pending. The want of “dependence” on Mr. Lewis Rees was fully justified by the issue.

“Shrewsbury, July 20, '89.

“Dear Sir,—May I beg of you to let me know as soon as you can what is Mr. Jervis's answer to your application for me, for I am not more likely to be settled now than the first moment I left the Academy. I am only come here to supply the Rev. Mr. Fownes's place for five weeks, while he goes to visit his friends. I can hear of no vacancy, nor does Mr. Fownes expect to hear of any in his excursion. If Mr. Jervis can give me no encouragement, perhaps if you are going to Lancashire, you may hear of some place that may suit me. If you don't go, you may possibly have an opportunity of speaking to Dr. Kippis and Dr. Rees in my favour. If it should so happen, I must beg of you to let me know what answer they make. I shall write to Mr. Lewis Rees before the Doctors come down, to desire him to lay my case before them. I place no great dependence upon him; but if he do me no service, I hope he will do me no harm. Present my best respects to Mrs. Aubrey and all your family.

“I am, dear Sir, your highly obliged, humble Servant,

“LEWIS LLOYD.

“Mr. Richard Aubrey, Swansea, Glamorganshire.”

his varied duties, and the ardent zeal with which he promoted the cause of Unitarian Christian truth, commended him to the sympathy of all who had the power to help him. So great was his zeal, that he is known often to have walked over to Bolton to preach a lecture in the evening, after his own afternoon service. In the year 1791, he contributed one of a series of "Letters to the Inhabitants of Wigan" on theological questions, in which Mr. Henry Toulmin, of Chowbent (who removed to America and became Judge Toulmin), Mr. John Holland, and Mr. Henry Kirkpatrick, of Wigan, also took part. The subject chosen by Mr. Loyd was that of "Original Sin," which he introduces by an able vindication of the use of reason in religious inquiries. When the writer of this notice had an opportunity of shewing to Mr. Loyd this production of his youth, more than half a century after it had been written, the interest and delight which the old man expressed and manifested was most striking. After reading it through with great care, he said, "Well, I am sure I never thought I could have written anything so good at that time!"

The following extracts from that letter on Original Sin will shew that Mr. Loyd's feelings of modest pride were not without foundation. They also possess some amount of historical interest, not only as relating to the subject of this memoir, but likewise to the principles and opinions maintained by the religious body with which he was associated in the neighbourhood of Manchester; and lastly, as shewing how fully the sentiments of the octogenarian and retired banker coincided with those of the young Unitarian minister.

"Mr. Roby, in the course of his treatise, deals frequently in insinuations to the disparagement of reason in religious inquiries, and seems desirous to persuade you to discard your reason when you take up the Bible. 'The busy determinations of the mere light of nature (says he) bewilder us in our inquiries after the way appointed for the enjoyment of the favour of God.'—In all worldly concerns, reason is your best guide. When you discard it, disorder and confusion ensue. When you act under its direction, your actions are orderly and consistent. But, according to Mr. Roby, when you exercise it in examining the Bible, and in endeavouring to learn from it what you must do to be saved, its determinations bewilder you. If this were a just statement of the matter, it would be your highest interest instantly to lay aside your reason, and commence fools. But are you, my friends, disposed to make such a sacrifice, upon the bare assertion of Mr. Roby? Let him prove first, by a fair and conclusive mode of arguing, that reason is hostile to revelation: till then, it will be your duty and interest to be guided by your reason in your religious inquiries, and submit to its decisions. Mr. Roby, in this very treatise, hesitates not to use his own reason, and to rely, with unparalleled confidence, on what appears to him to be its decision. So fully assured is he that his reason does not bewilder him, that he boldly maintains we must either commence direct atheists, or admit his con-

clusions, and adopt his creed. But, by positively asserting, in one place, that the determinations of reason bewilder us, and virtually denying, in another, the possibility of his being bewildered, does he not betray glaring inconsistency, or openly avow himself infallible? If the former be true, he merits no attention. If it be true that he avows himself infallible, call upon him to prove it. The age of implicit confidence is over. Tame acquiescence in the hardy assertions and absurd claims of priestly tyranny grows rapidly out of fashion, and the most substantial reasons are now necessary to establish the infallibility even of the Pope. Can Mr. Roby produce such reasons? If not, with what propriety can he charge any description of men with being monopolizers of reason? It is he that endeavours to make a monopoly of reason. It is he that pleads an exclusive right to exercise it. Whereas, in the creed of a Socinian, this is a leading article—that it is the duty of all Christians to use their reason in religious matters; to examine the Scriptures for themselves, and admit the truth and obligation of no doctrine from which reason withholds its sanction.

“What could be Mr. Roby’s motive for denying the use of reason; for endeavouring to convert the light that is in you into darkness; and for disparaging the religion of nature, which is no less of divine origin than the religion of Jesus? Conjecture fails me, if it were not this—that he was sensible his arguments would not abide the test of reason. But, my Christian friends, be not influenced by any such considerations to decry the use of reason, in examining the Christian religion, while the exhortations of Paul stand upon record, ‘that in understanding we be men; that we prove all things, and hold fast that which is good.’ * *

“In order ‘to point out the dangerous error of Socinianism,’ and show the necessity of Christ’s satisfaction, Mr. Roby undertakes to prove, in the first place, that we are all under the guilt of sin, and have need of pardon. But he might have spared himself the trouble of proving this; Socinians give their assent to it. Those who ‘contract sin must incur the guilt of it, and stand in need of God’s pardon.’ And where is the man who can say, from the conviction of his heart, and with the approbation of his conscience, I have no sin? Alas! in many things we *all* offend. These are sentiments that Socinians entertain in common with Mr. Roby. How cautious then ought he to be, lest, by condemning the sentiments of others as pregnant with dangerous consequences, he expose his own to the same charge.

“But, in addition to the guilt of our own sins, Mr. Roby endeavours to prove that we are guilty of the sins of another person—that God visiteth upon us the sins of Adam, which were committed thousands of years before we were born. In order to ascertain the truth of this, let us consider what sin is, and whether it is capable of being transferred.

“Mr. Roby says, that ‘sin is a deviation, in nature or practice, from the frame of our original constitution.’ If it be so, it must be a deviation without our consent, for we acted no part in the formation of our own nature. It is the work of God. If this definition then be admitted, God is made the author of sin. Yet Mr. Roby says, that to suppose this is the highest blasphemy. I submit it to your judgment, whether, from his own statement of the *nature* of sin, he is not guilty of the highest blasphemy. Sin is represented in scripture as the parent of guilt and remorse, as something that requires unfeigned sorrow and repentance :

but remorse was never occasioned by a natural defect, nor was guilt ever attached to a natural deformity. Guilt and remorse proceed only from the commission of a crime which we might have avoided, and the wilful transgression of a command which we might have observed. Guilt and remorse, then, cannot proceed from a deviation in nature from the frame of our original constitution; for such a deviation we could not have avoided without being able to act before we existed. Consequently, sin is not what Mr. Roby defines it to be: 'a deviation in nature from the frame of our original constitution.' It is, according to the scripture account of it, an act of our own; a personal transgression of the law of God written upon our hearts.

"Does it not appear then, to your satisfaction, from the *nature* of sin, that it cannot be transferred? that it is inseparable from the sinner? that it is no more hereditary than knowledge or learning? that it is no more born with us than these are born with us? that it is as much an act of our own as those are acquisitions of our own? The sins of your nearest relations cannot be transferred to you. They may be the occasion of much grief and sorrow to you, because of the affection you bear them; they may injure you in the opinion of mankind; but you will feel no guilt upon your conscience on their account, provided you have neither tempted them, nor been accessory to their fall. They will not injure you in the sight of an equitable God, before whom 'he that doeth wickedness, and no other person, is wicked.' How then can Adam's sin, which was committed without your concurrence, without your knowledge, nay thousands of years before you were born, be imputed to you? From the *nature* of sin, this is impossible.

"Besides, would it not be injustice in God to visit upon you the sins of Adam? Would it not be injustice in the present king of Great Britain to deprive you of your rights as Englishmen, though your loyalty were unquestionable, because some of your ancestors, over whom you could have no influence, being then unborn, were attached to the Stuart family, and distinguished themselves in their service? This, you are ready to exclaim, would be intolerable tyranny and revenge. Yet the advocates of this doctrine represent God as acting in this manner. But can such a representation of him be just? Can tyranny and revenge enter into the character of the all-perfect Jehovah?

"But this doctrine, besides implying an impious charge against God, is certainly a libel upon you, my Christian friends: for it represents you as incapable of doing any good, as naturally hostile to virtue, but friendly to vice. It is a fortunate circumstance for Mr. Roby and the other champions of this doctrine, that they libel the whole human race and not any individual. But, as libels are now very much the subject of conversation, I hope this will meet with a share of your attention; for it is the worst of libels, having no foundation in truth. Reason and conscience constitute a part of your nature. Are they hostile to virtue? Are they ever the advocates of sin? Examine yourselves. Appeal to your own breasts whether they do not invariably oppose the temptations of sin, and declare themselves on the side of virtue. I am persuaded you will all agree with me, that no person ever committed a sinful action with the approbation of his conscience. It may be stifled for a season, by repeated acts of violence, but can never be influenced to give its sanction to sin. * * *

“If it be true that a certain natural depravity has rendered you incapable of doing any good, why do your natures revolt at heinous crimes? Why is the peace of your minds disturbed when you commit sin? It is owing to a consciousness that you *can* and *ought* to act a better part.

“If it be true that you are incapable of doing any good, how can Mr. Roby charge you with obstinacy for continuing in sin? Would it be obstinacy in you not to admire a fine painting, if you were born blind? or not to acknowledge the charms of music, if you were born deaf? Where then is the obstinacy of continuing in sin, when a person can do nothing but what is sinful?

“If it be true that you are incapable of doing any good, with what justice can the threats of God be denounced against you? or any punishment inflicted upon you, though you were to die in your sins? Would it be just to imprison you at Lancaster for life for not removing Rivington pike into the middle of the sea; for not drying up the Irish sea to facilitate the communication between Liverpool and Dublin; or for not learning the language of the inhabitants of the moon? Till you admit the justice of this proceeding against you, you cannot admit it to be just in God to punish you for your sins; because, if you believe this doctrine, you can no more avoid them than you can perform impossibilities. But, my Christian friends, God will do you justice. He will not punish any of his creatures for not performing what they are unable to perform. He will punish those only who leave undone what they ought to do, and do those things which they ought to leave undone.

“To maintain that a certain corruption of our nature incapacitates us for doing any good, is most effectually to justify every sin; to lead men to give greater indulgence to their passions; and, instead of blaming themselves, to blame their *nature*, and blaspheme their *Creator*. I challenge Mr. Roby to produce any article from the creed of a Socinian that can, by the most distorted interpretation, be justly charged with being productive of such alarming consequences.

“I entreat you, my Christian friends, if you have any concern for the character of God, for the honour of your nature, and for the interests of virtue, to consider seriously, whether a doctrine so absurd in itself, and so contrary to every principle of common sense, as this is; a doctrine that so boldly arraigns the character of God, and vilifies the noblest part of his work, in this world; that so completely destroys the distinction between virtue and vice, and damps every laudable exertion, as this does, can be founded in truth. Weigh the arguments for it and against it fairly. Examine it without prejudice, and judge of it from the full conviction of your understanding.”

Mr. Loyd's position at the College, as well as his character and attainments, would naturally obtain for him the friendly notice and acquaintance of the leading members of the religious society over which his friend and colleague Dr. Barnes presided. Among these were two brothers, Messrs. Samuel and William Jones, the sons of Mr. John Jones, and the grandsons of the Rev. Joseph Mottershead, who for more than fifty years had been the minister of Cross-Street chapel. They had succeeded to their father's business as grocers, but gradually superadded that of discounting bills over the counter. By degrees this

department of the business increased, and ultimately engrossed their whole attention, and, like many others at that time, from trading in merchandize they became traders in money. With these two brothers lived an only sister, between whom and Mr. Loyd an acquaintance was formed, which ultimately led to their marriage. It was now for the first time that the thought of abandoning the ministry and devoting himself to secular occupations was presented to him. When Miss Jones's engagement was communicated to her brothers, they made no demur, intimating that their sister's fortune was at her own disposal, and that she was of age to judge; but one of them, addressing Mr. Loyd, said: "Preaching is a poor trade, Sir, and badly paid: we know you have peculiar aptitudes for business: let my sister's fortune be thrown into the concern, and we will take you in as a partner." Such a proposal most young men would instantly and eagerly have accepted, especially in Mr. Loyd's circumstances. It is due, however, to his memory to place on record, that his strong attachment to his profession as Christian minister made him more than hesitate. It was only after a severe mental struggle, and influenced mainly by considerations of his own family in Wales and the hope of being able to help them on in life, that he ultimately consented. His friend Dr. Barnes strongly advised him to adopt the course suggested by his future brothers-in-law. He consented. The current of his thoughts and pursuits became entirely changed. A new career of life opened to him; and though it closed with the accumulated wealth of millions sterling, who will say that his real wealth would not have been infinitely greater if he had remained a labourer in the vineyard, and continued faithful in the service of his Great Master!

(To be continued.)

ADDRESS TO THE STUDENTS OF MANCHESTER NEW COLLEGE,
DELIVERED AFTER THE ANNUAL EXAMINATION, ON JUNE
23, 1858, BY THE REV. WILLIAM GASKELL, M.A., AS ONE OF
THE VISITORS.

GENTLEMEN,—I regret, much more than any of you can do, that I should have been called on this occasion to take the place of one whose clear judgment and high scholarship would have commanded the attention and respect of all deserving the name of Students; and that, for his well-considered and weighty words, I am compelled, by the numerous claims which I have had upon my time, to offer to you a few informal and almost unpremeditated thoughts.

I hardly know why it is, but at the close of all our arbitrary divisions of time—the natural year—the years of our life—the

periods of our work—it seems almost instinctive in us to make a pause, and stand, as it were, a few moments still on the march of life, to review the past, and, if possible, congratulate ourselves on the accomplishment of so much labour done. We have unconsciously, I suppose, set ourselves a task of progress, which ought to be completed with the time that we have allotted for its performance, and we may well feel something of satisfaction if, so far as human will and exertion can effect it, we have done that which our consciences marked out for us to do. But if we have fallen short of what we hoped? Well, if we have, it is still good to pause and look back, and see whether we cannot trace out the causes which have led to our disappointment. It may be that we were exorbitant in our expectations, or it may be that we have failed in our resolution, our diligence, our self-command. At any rate, it is well to consider at such times where we stand in life, and, as the mariner rectifies his chronometer by observation of the sun, to set our consciences right again by the great unfailing light in our spiritual heaven.—So, and with such purpose, would I ask each one of you, by yourselves and for yourselves, to review the term of study which is this day concluded, and see what hints you can derive from it that may help to guide you in your future course—so that wherein you have failed you may fail no more, and wherein you have done well you may do still better.

On the whole, judging from the Examination just ended, I may express my satisfaction at the manner in which most of you seem to have availed yourselves of the opportunities of improvement afforded you. I will not at present allude either to particular excellencies or deficiencies in the various branches of study on which you have been engaged; these had better be reserved for the consideration of the Committee, who are anxious to be furnished with such details for their guidance. I wish now rather to bring before you a freshened consciousness of the requirements of the work which, by entering this Institution, you have set yourselves apart to do.

In considering that work, I am often struck with the beautiful counteracting influences of the intellect on religious feeling, and of religious feeling on the intellect. You will observe, I do not use the word *religion*, as that seems to me to imply the full use of every power in its highest work; but I take the *feeling* which may become *religion*—which is absolutely necessary before this can exist, but which requires other capabilities to be developed in harmony with it, before it properly deserves the sacred name of *religion*. Take an individual with this *feeling* strong and active, but with his reason dwarfed and stunted for want of sufficient exercise:—he may seize hold of, and cling to, the crudest superstitions, because not understanding the nature of man, nor having any right ideas of that portion of the Infinite nature which is

presented to the finite, he is unable to discern between things that differ, and sees not how utterly discordant are the beliefs which he adopts with what others have learnt, both as respects the creature and the Creator. He dreads discussion and argument as dangerous weapons, in the use of which he is unskilled; but all the more does he fasten his obstinate faith on the dogmas which he knows not how to defend, and he becomes a fanatic in proportion to his ignorance. And it is not merely in matters of dogma that such men thus err; they very often take up views of life in something of the same spirit. Right-feeling and conscientious, but narrow and bigoted, they are prone to adopt certain extreme opinions as to conduct, and set down as blind sinners all who cannot exactly see with their eyes, and adopt their views of what is just. Now, if there be one thing which strikes a man of observation and experience more than another, it is the variety of judgment as to what is right and what is wrong, that may be held on many points by those of whom all that one would dare to say is, "I wish I were as good as they!" This diversity does not, of course, in the least absolve us from the duty of forming our own opinions, in that humble and holy frame of mind which is denoted by "seeking after the grace of God;" but it should make us tender and charitable towards others who have arrived, perhaps by the very same process, at different conclusions; and this the class that I have in view, too generally, are not. In short, the indulgence of religious feeling merely, without a due improvement of the opportunities which God gives us for cultivating the intellect, will naturally lead to superstition and fanaticism as regards doctrine, and in practical life may do an immense amount of unconscious evil, by the mere yielding to good impulses, without the power of estimating how far such impulses are wise and just, or in accordance with the great principles which, like firm granite, underlie and support all real holiness of conduct.

But, on the other hand, divorce intellect from religious feeling—regard intellectual exercise as the main end and business of life—and, instead of the noblest gift which you can lay on God's altar, you have the very germ and root of a barren scepticism. Intellect needs deep faith in the Invisible to enable it to look beyond and above the second causes which every where protrude themselves so thickly on the sight, and so forcibly arrest the attention of the merely intellectual Student. As Dr. Arnold said of Truth and Love, I would say of what are almost equivalent qualities—"Seeking after Truth without the reverence of Faith, makes the atheist; Faith unguided by the spirit of Truth makes the superstitious bigot."—When Students first begin to really taste the keen delight of intellectual pursuits, they are apt sometimes to lose sight of the end which is to sanctify every earthly work and every earthly pleasure—"do all to the glory

of God!" Remembering and honouring this apostolic precept, the man who devotes himself to some branch of study which seems of no immediate practical value, may spend his life in the cultivation of it, secure that if he only use his gifts as ever in his great Taskmaster's eye, He will not fail to bring out their true and happy consequences in His own good time; and no one has a right to scorn the labour because the harvest may be long in coming. But when a man proposes to lead an active life in God's service—when he sees that such is the way in which he can serve Him best—then must he cultivate his powers with a special view to this service, and be careful that he does not become so much absorbed by the means as to overlook and forget the end. While it may be the duty of some to serve by purely intellectual effort, humbly keeping God's glory in view, it is yours to go out into the world, and be His ministers of highest influences to your fellow-men—bearing light to their darkness and solace to their woes, able to warn and direct and advise them, competent to meet at once the cravings of the mind, the wants of the heart, and the yearnings of the soul. Ever strive, therefore, to keep the just balance. Leaving the intellect without its proper culture, you cannot be the clear-sighted, sound-judging and efficient workmen which you are required to be; leaving the religious feeling imperfectly sustained and cherished, you will want the quickening spirit, the vivifying power which should animate all you do, and convert what else may be mere tedious task-work, into willing, cheerful, happy services of love. Remembering the calls which will, in all probability, be hereafter made upon you—how you may have to confront the unbelieving, to satisfy the doubting, to defend the cause of free Christianity, to minister to the scholar as well as to the unlearned—make faithful use of every means in your reach for giving a large and generous culture to the powers of your minds, so that you may prove yourselves "workmen that need not to be ashamed, rightly dispensing the word of truth." And remembering likewise how you will have to feed the piety of others from the streams of your own hearts, see that you keep these constantly replenished from the fountain of living waters; let all your efforts of intellect be consecrated by a holy purpose, and religion ever stand near to sanctify curious inquiry, and the glory of God shine with supernal light through all the lesser lights of human knowledge. Like the temple of old, let your minds be solemnly dedicated to the Lord of lords, and the cherubim of blessing will then descend and abide in them.

Were I not afraid of wearying you, I could say much on the greatness of the work that awaits you. In some respects, my own experience teaches me, you cannot be made to comprehend this at all truly till it is actually begun—till you come to have trembling, anxious spirits looking to you for support and guid-

ance—till you have to soothe the troubled conscience—to sit by the bed of the sick and the dying—to speak to the mourning, desolate heart. But when, shutting out every disturbing sound of earthly passion, you try to estimate objects aright, you must acknowledge that there is nothing nobler here than to help in building up a noble life; you must confess that, as it is devils' work to tempt a man to sin, so to brace him up for battle with it, and inspire him with the power to march in triumph over it, is work in which angels might share; you must feel that, as to lower his aims to the world's false standard is to do him an unspeakable wrong, so to assist in raising them to the true Christian height is the greatest service which man can render to his fellow-man; and you can realize to yourselves something of the satisfaction which must be his, who has laboured faithfully to render himself meet to take part in work and service so blessed as this. Something, too, you can imagine of what it must be, in the midst of the duties which are to engage your care, to have the consciousness making itself felt that you have not done what you ought to render yourselves sufficient for them—that you are not so well able to communicate truth, to strengthen your brethren, to help on the cause of your Master, to be God's messengers of mercy to the waste places of sin and sorrow, as you might have been. Think, then, how much depends on the opportunities which are still yours! I know it is a trite thing to say that they are precious; but ah! how precious, you can scarcely conceive, till you come to be thrown into the busy whirl of life, and, hemmed round on every side by the gathering claims of the present, you wait in vain for openings to repair the neglects of the past, and have mournfully to say, "Too late! too late!" Let me beseech you, for your own sake and the sake of a great cause, to leave as few neglects behind you as you can. Summon every power which God has given you into vigorous exercise. Be intent on treasuring up every means of holy influence, whether great or small, which will be needed in the future. Do your very utmost to become equal to the work which is before you. And then, ere your labours close, how much guilt and misery may you prevent—how much good and happiness produce! Then the blessed power will be yours of helping others in their trials of faith and their struggles of duty. Then they shall

"Take patience, labour, to their heart and hands,
From your hands, and your heart, and your brave cheer."

There are biographies whose pages are more enduring than any which are traced with pen and ink, and stereotyped by the press. There are lives written on the souls of men, not much spoken of, nor ever reviewed, but in lines that are gone out, not only to the uttermost parts of the earth, but even beyond it. Will you not try to make yours such? God grant that you may!

INTELLIGENCE.

UNITARIANISM IN INDIA.

The "Fifth Half-year Report of the Mission to India commenced by the British and Indian Unitarians in 1821, and reopened by the American Unitarian Association in February 1855," as drawn up by the Missionary, the Rev. C. H. A. Dall, and read before the Calcutta Unitarian congregation on the 21st of last February, has just reached this country, and from it we take the following statements.

The Report commences by a brief allusion to the "massacres of Europeans" and the destruction of printing presses and other missionary property by the revolted Sepoys in the disturbed districts;—from these calamities, however, the Unitarian Mission, not having had any stations in the north-western provinces, has been in a great measure exempt. "Our Mission appears to have met with no check, except it be the lamented death, by violence, of such friends and fellow-labourers as the family of Mr. George Edward Ives, of Futty-ghur,—a man (as we are told) greatly beloved by many besides the natives he employed. He had seen 56 years of life, and spent many of them in India. He sent to Calcutta for the works of Channing; and was hoping to impart something of Channing's 'Liberty, Holiness, Love,' to the people about him. His friends have learned that he, his wife, and several children, were all miserably murdered; being of that ill-fated company of the 'non-military residents at Futty-ghur' who were partly destroyed by match-locks and tulwars on the public square in Cawnpore, and partly killed by round shot in their boats upon the river." The mutiny, though it has doubtless impeded, has not put a stop to the dissemination of the publications of the Mission, even in the north and north-west of India. "We know that our publications have found their way to Peshawur, Patna, Allahabad, Cawnpore, Nainee-Tal, Jhelum, Umritsir and other places. Letters have come in to our Mission from the midst of the camp, and from men engaged in the active duty of quelling the mutiny. Thought is not checked by war, but rather solemnized and quickened. Surrounded by sure indications of life and growth, feeble indeed when compared with those we should be glad to see, still we may truly say that *the Mission has taken root* more deeply than ever in the native mind, and brought us thence more of sympathy and active co-operation than heretofore." Mr. Dall then briefly enumerates the different kinds of mission-

ary labour in which he has been occupied; these embrace a wide circle of correspondence, public and social worship on Sunday, week-day lectures, addresses and conversations, keeping up religious but unsectarian instruction in several schools, circulating Unitarian books and tracts, printing fresh discourses month by month, exploring the needs of distant places as far as possible, charitably studying and seeking to help forward the work of other Christian missionaries, keeping up friendly intercourse with the Hindoo Unitarians or 'Vedantists,' writing home to the American Unitarian Association by every overland mail, giving counsel, books and moneyed help to the [native] Unitarian Christian church in Madras, and aiding it to secure 'the Roberts land-lot' for Unitarian purposes in perpetuity, and 'preaching to all the pardoning and regenerating gospel of God the Father, the One only Living and True God, as declared to the world by the Son of God, Jesus Christ, and by him crucified.'

The Mission-room, which forms part of the missionary's residence, is at No. 4, Tank Square, Calcutta, and is favourably situated for intercourse with the inhabitants both of the English and the native city. Mr. Dall keeps open doors for all comers, from sunrise to sunset all the year round; and some avail themselves of the opportunity of conversing with the missionary which is granted to all applicants from three o'clock p.m. till dark every evening. Of such week-day visitors, Mr. Dall had 530 in the course of the half-year; and 118 have signed a document which is referred to in the Report as "the God-speed." "Our friends will not infer from this that the Mission-room is ever thronged; but only that a day seldom passes without bringing from two or three to six or eight visitors." "Some of the most constant visitors, young men of good promise, say that they are jealously watched by relatives and friends, lest they should come in contact with the hated name of Christ. If their clothes are locked up from them, so that they cannot come to us on Sunday, they can by our arrangements choose their own hour, and call for a word of explanation, or for a book or tract, on any day, as they return from school or college. We are glad to say that they occasionally take advantage of this privilege and opportunity." "A considerable portion of the seekers who were visiting the Mission-room two years ago have ceased to come; but a

minority of them seem to be more decidedly with us than ever. They are our helpers and co-labourers far and near; some of them at considerable distances from Calcutta."

Mr. Dall next enumerates the subjects on which the Sunday discourses of the Mission-room have touched. We perceive that two of these,—one on the thesis, "The Conversion of India is possible," the other on "Faith in Man and in God," were preached by a native convert, the Baboo Chundy-churn Singha; but we are sorry to find that this gentleman, who was the founder and principal teacher of a Native Training School at Bali, near Calcutta, has since withdrawn from connection with the Mission, and apparently from the open profession of the Unitarian faith. He says in a letter to Mr. Dall,—*"My views have undergone some change of late, and I do not feel as closely connected with your Mission as heretofore. I frankly say that I no longer wish to be called a Unitarian. I believe and always shall believe and maintain that there is only one person in the Godhead. I would die sooner than forsake that truth; but I prefer to be known as an eclectic, or, if you please, a Bible Christian, and not as a Unitarian."* Notwithstanding this change in the conductor's views, the missionary states that he has been received as cordially as ever at the Bali school, and that two or three of the older pupils still occasionally visit the Mission-room in Calcutta. *"There was a time when the Bali Training school was, to all appearance, under regular instruction from at least three Unitarian teachers, from Unitarian books, and appeals from the Unitarian missionary, so as to be fairly called a Unitarian school; and it is of course with some regret that we cease to think of it as our school any longer."* Of the three teachers here alluded to, one is Chundy-churn Singha himself: another is Baboo Jogut Chunder Gangooly, who has gone to America for two or three years, to fit himself, by study of men and books, to speak to his countrymen of Christianity with new power: of the third we do not see any specific account in this Report. On the other hand, we find a letter from a young man named Woomesh Chunder Mookerjee, who had established a school of his own in Calcutta, and is now teacher of a Government Aided School, who speaks of the New Testament in English and Bengalee as having been used in the former, and of his *"efforts to scatter the seeds of Christian truth in his own native village of Ballagore, as having met with partial success."* Baboo Mohendro Nauth Mookerjee, head teacher of the Government

Aided School in Goberdanga, writes to Mr. Dall that he has twenty copies of the New Testament in use among his pupils, and gives the names of twenty-one boys who, he says, are studying it every Sunday and Wednesday. They are stated to have committed to memory seventeen hymns out of the "Service Book" of the Rev. James F. Clark, of Boston, one of which is usually sung at the closing hour of the school. *"Their teacher reports that they have gone carefully through the Gospels of Matthew and Mark, and are studying Huntingdon on the Parables and Miles' Gospel Narratives."*—"Baboo Srenauth Ghosaul has forty or fifty pupils in his charge at Buck-sarah, to whom he says he is imparting some knowledge of the Gospel in daily conversational lectures. He himself comes weekly to the Mission-room to recite from memory a portion of the New Testament and have a new portion explained to him. His school was opened wholly by native influence and effort, about six months ago, and as a labour of love." There are other details of Christian educational effort made by Mr. Dall, which want of space alone prevents us from extracting; as is the case with the details of a visit which he received from seven Unitarian Christians, five of them serving in the 29th regiment of Madras Infantry, the other two not in the army, who had been baptized by William Roberts at Madras, and afterwards members of the native Unitarian congregation at Pursewaukum in that city. They shewed much warmth of feeling at our interview. They could converse in English, and seemed willing propagators of the truth of Jesus."

The Report then gives an account of a tour made by the missionary, through Eastern Bengal in the months of September and October, while the Mission-room was closed for repairs. His expenses as far as Jessore were defrayed by a native gentleman, the "Baboo S. P. M." "At Goberdanga, the missionary was for three or four days a privileged inmate of a wealthy native house, in the midst of the chief religious festival of the Hindoo year, the Doorga Poojah. He was the only foreigner that had ever been so treated in that vicinity, and the only white man that the younger people of Goberdanga had ever seen. . . . Happily the leading resident of Goberdanga, a man whose word is law to the people there, spoke English well and welcomed religious instruction. As he is yet comparatively a young man, much may be hoped from his interest in the truths of the New Testament. He has followed up his first generosity with a request to be permitted to print and circulate the educational and religious appeal made by

the Unitarian missionary while at Goberdanga. This interesting man has since visited our rooms in Calcutta and obtained our publications. Every hour at Goberdanga was, as far as possible, made an hour of instruction; whether a crowd of us were 'considering the lilies' on the river's bank at day-dawn, or the pupils were being drilled throughout the day in their school books, or trained at sunset to sing,

Thanks we give and adoration
For the Gospel's joyful sound!"

At Dacca, and at various indigo plantations which lay on his route, Mr. Dall enjoyed opportunities of addressing considerable numbers of persons on the sanctifying truths of the Christian religion, and everywhere experienced the friendship and kindness of those among whom, for the time, his lot was cast. At Dacca, the delivery of a public address was suggested by "the Deputy Collector and Magistrate, Baboo O. C. M.," while the Editor of the English newspaper, not a Unitarian (though "he had narrowly escaped being made one by the writings of Channing"), supplied the printed notices which were sent round to invite attendance.

Details are given of the circulation of books and tracts, by lending, sale and free distribution. Far more seems to have been done in this way during the six months than we should have thought was possible, even had the missionary had no other work to do. About 80,000 pages of tracts have been printed during the same period. Near the end of the Report, Mr. Dall says,

"We have had our changes and disappointments, as a matter of course. The subscription list, as compared with those of previous Reports, will shew that many, once resident here, have been called away, some to the other side of this earth, and some to the Better Home. Hodgson Pratt, Esq., our former President, is now magistrate of Hooghly, and cannot leave his district to visit Calcutta without government permission. Not being able to attend our services, nor to meet with the Committee, he has lately, much to our regret, withdrawn his name from among our little band, where it has stood so long prominent. Some who came to us as 'persecuted' disciples of the Unitarian faith, have failed to stand firmly; in contrast to others, who are steadfast as at the beginning. We have less and less to do with Trinitarian converts, and walk more and more in a path wholly our own. Finding ourselves unwelcome at the schools of other Missions, we have ceased to visit them. We hear

of no one lately as 'expelled' from them for reading Unitarian books; and we doubt whether any *formal* expulsion for such a cause (unless we except that of John Moatter at Peshawur) ever took place. Let us open a good school of our own, in Calcutta or its neighbourhood, and we shall not lack teachers therein of gospel truth."

Of the funds contributed to the support of the Mission, Mr. Dall retains only 200 rupees a month (about £240 a year) for his own salary and personal expenses,—a sum which we look upon as quite inadequate.

We are sorry to perceive an "Addendum to the Report," signed by six members of the Calcutta Committee, who, having been asked by Mr. Dall "to give a distinct expression of their feelings respecting the actual progress of his Mission," record their concurrence in his statement of the facts. "With respect to them there is no controversy." They express their dissent, "not from the facts, but the over-hopeful conclusions implied in the mode of stating them;" and while they declare that "some progress is apparent, and they see abundant reason to thank God and go forward to enlighten and improve the natives of this country (India), they believe *the day of any great change is much farther in the future* than the facts of our Mission Reports might lead those unacquainted with native character to imagine." We must say we have looked through this Report carefully without finding any intimation whatever from Mr. Dall of an opinion, as held by him, that the day of any great change in the people of India is otherwise than far in the future; nor can we see any indication of his having drawn from the facts of the case a conclusion at all more hopeful than is expressed by the dissentients when they say that "*some progress is apparent, and that they see abundant reason to thank God and go forward.*" It is right to add that these gentlemen admit that "there is a great deal passing daily between Mr. Dall and his native visitors and friends, of which they cannot form a judgment." Their own opinion is rested exclusively on an *a-priori* judgment of the character of the natives of India. No doubt it is bad enough; but that is only a strong motive for trying to make it better, unless it is utterly incapable of improvement, which the six members do not believe; for they are prepared, with Mr. Dall, "to thank God and go forward." So are we: but we fear this "Addendum to the Report" will not assist our efforts. The Appendix contains letters from Dr. Miles, Dr. Dewey,

Dr. Burnap and Mr. Brooks, which indicate a warm affection and esteem for Mr. Dall, and perfect confidence in his character.

WESTERN UNITARIAN SOCIETY.

The sixty-seventh annual meeting of the members of the above Society was held at Cheltenham on Wednesday, June 16th. The Rev. William Forster, of London, preached in the morning, from John xviii. 37, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The preacher alluded to various kinds of truth, and then shewed the pre-eminence of the truth as it is in Jesus. With great earnestness he dwelt upon the value of this truth, and the duty which required us to cherish it, and to spread the knowledge of it. His fervent words and earnest manner commanded a most marked attention. Considering that it was a weekday, and that there were strong attractions in Birmingham owing to the Queen's visit, the congregation was a large one, and the sermon will long be remembered by them with pleasure and profit. Besides the members of the Cheltenham congregation, there were a good many friends from Bristol and Gloucester present, including the Revds. W. James, R. C. Jones, J. G. Tegg, Messrs. Thos. Lang, J. V. Staples, Chas. Washbourne, &c. &c.

In the evening, at seven o'clock, the business meeting of the Society was held. The evening was rather unpropitious, as about seven o'clock a thunder-storm commenced, which lasted during the whole time of meeting. However, the attendance was good, and much interest was taken in the proceedings.

The Rev. JOHN GOW, minister of the chapel, took the chair. After a few introductory remarks by the Chairman, expressive of the pleasure of meeting so many of his own congregation and so many friends from a distance, he called upon Mr. Staples as Secretary to read the following report :

"Your Committee continue to receive assurances of the usefulness of this Society in the district over which its operations more especially extend, although they have no special circumstances to dwell upon, the operations of the Society being of so uniform and unobtrusive a character, and vary so little from time to time, that the report of one year can, in general, be little more than a repetition of the previous one, with this exception, and your Committee have great pleasure in noticing and reporting to the subscribers that from year to year the number of its members in-

crease ; and the same remark also generally applies to the number of books and tracts issued. The present number of members is 286, being an increase of ten members over those of last year, when it was remarked in the report then presented, that the then number of members 'had not been exceeded since the formation of the Society ;' so that your Committee have again the gratification of repeating the observation then made.

"During the past year, 20 members have been removed, resigned or died, and during the same period 30 new members have been elected.

"The progressive increase of the Society is also indicated by the amount of subscriptions received, as well as in the number of books and tracts issued. Five years since, the annual subscription was £82 ; it has gradually gone on increasing, and last year it was £128. 18s. 1d. In 1853, 161 parcels, consisting of 1404 books and tracts, were issued from the depository ; last year the number was 281 parcels, of 2094 books and tracts. This encouraging feature in your Society's affairs gives a still greater promise of extended future usefulness, which is highly gratifying to your Committee. They feel that they are faithfully carrying out the objects of the founders of the Society in diffusing from year to year works tending to the 'promotion of Christian Knowledge and the practice of Virtue.' It is also known that they are silently, and no less surely, diffusing a knowledge of the principles of the Unitarian faith, not only in our own denomination, but also amongst the members of other communions ; and that however few, comparatively, may be the number who openly attach themselves to Unitarian places of worship, there never was a time when Unitarian principles were better understood or more candidly appreciated by the most enlightened and inquiring minds in orthodox churches. Your Committee believe that this important change of sentiment is largely aided by the dissemination of such works as are periodically embodied in your Catalogue, and they trust that the members individually, and that the congregations of the district generally, will exert themselves to circulate the books and tracts of the Society amongst those who are eagerly seeking for that truth which they so simply and clearly set forth. Many of these admirable publications contain powerful defences of Unitarian doctrine, able expositions of Holy Scripture, and beautiful illustrations of the Christian life and spirit, which deserve to be more widely and generally known. The small price at which some of them are now sold,

place them within the reach of all who are desirous of extending the knowledge and worship of the One God the Father, through his sent Son, our Saviour, Jesus Christ.

“Your Committee would not omit to notice the large and influential meeting of the Society held at Bridport last year, and the interest that pervaded all classes on the occasion, which was strikingly shewn by the numbers who came from great distances when the means of access to that town was not so easy as it is at present.

“In conclusion, your Committee have only to express their earnest hope that the Western Unitarian Society,—one of the oldest institutions connected with English Unitarianism, and with which there are many interesting associations,—may be increasingly useful in future years, and may receive in a large degree the blessing of Almighty God.”

Rev. R. C. JONES proposed that the report now read be received and adopted. This resolution was seconded by Mr. BUTLER and carried.

Rev. W. JAMES then stated that since the last meeting of the Society they had lost a valued member and esteemed friend in the late Rev. George Armstrong. The loss was deeply felt by all who had had the privilege of being acquainted with Mr. Armstrong, and an expression of their sympathy would be shared in by every one present. He then proposed, “That at this, the first meeting of the Western Unitarian Society since the death of the Rev. George Armstrong, we desire to express our deep sense of the value of his example and services to the cause of Christian Truth and Freedom, our sorrow that we shall be no longer cheered by his presence and counsel, and our sincere sympathy with Mrs. Armstrong and her family in their bereavement.”—Mr. WASHBOURNE, of Gloucester, seconded the resolution, and spoke of the zeal and earnestness of Mr. Armstrong in the cause of truth, and of the example that he had left to us all. The CHAIRMAN referred to the pleasure with which he remembered meeting Mr. Armstrong, who though at the time most weak in body, was still most fervent in advocating the importance of a sound and liberal education for the people, and of the importance of keeping the British Schools true to their original, unsectarian foundation.—The resolution was carried unanimously.

It was then proposed and seconded, “That the thanks of the meeting be given to the Treasurer, Secretary and Committee of the Western Unitarian Society, for their services during the past year.”—Mr.

STAPLES in reply alluded to the report which he had read, as evidence of the prosperous condition of the Society. They had been the means of distributing more books and tracts during the past year than during any year since the origin of the Society: they were able and willing to do more, and he hoped that this their first visit to Cheltenham would furnish them with more work and some increase to their usefulness.—He then asked for the names of any who wished to become members, and he had the pleasure of enrolling nineteen new members in the Society.

THOMAS LANG, Esq., of Bristol, then proposed, “That the best thanks of this meeting be given to the Rev. William Forster for his able, earnest and eloquent sermon of this morning.” Mr. Lang said that he proposed this resolution with much pleasure, for he felt grateful to the preacher for his earnest and eloquent words: it had been a privilege to listen to them, and it was a pleasant duty to thank him for them. He believed, with the preacher, that we Unitarians had a great truth to teach to the world, and he hoped that they would have the courage and the faithfulness to teach the truth in word and in deed.

R. K. LUMB, Esq., seconded the resolution, and said that he would have nothing to fear, but everything to hope, for the extension of Christian truth, if it had many such advocates as Mr. Forster. Unitarian Christianity required only to be known, required only to be preached with simplicity and earnestness, and then it must commend itself to the minds of men as the very truth.

Mr. FORSTER in an able reply expressed the pleasure that he had in meeting with so many kind friends, and in the opportunity afforded him of speaking in behalf of the truth, and urging upon his brethren the importance of maintaining and spreading it. He was not one of those who believed that Unitarianism would survive, but that Unitarians would die out. He believed that the Unitarian body, the individual believers in the Divine Unity, must increase more and more; that to them was committed a glorious and benign truth—the Fatherhood of God; and that if they at all appreciated its value and felt their own responsibility, they would be earnest and zealous for its extension. Those who had had the good fortune to be educated in this blessed faith, had no conception of the suffering through which those had to pass who, educated in orthodoxy, had to struggle into clearer light. There was a peace and consolation and hope in the grand but simple doctrines of

Christ. The world is not only capable of receiving these doctrines, but the world wants them, must have them before the thousand social and individual evils are overcome.

After thanks were returned to the Cheltenham congregation for their hospitality, and wishes were offered for the future prosperity of the Western Unitarian Society, the meeting broke up. All seemed highly gratified with the proceedings of the day.

WEST-RIDING UNITARIAN TRACT AND VILLAGE MISSION SOCIETY.

The forty-third annual meeting was held at Halifax, on Wednesday, June 9th. The religious service at Northgate-End chapel was introduced by Rev. Thomas Hincks, B.A., of Leeds, and the sermon was preached by Rev. Joseph Hutton, LL.D., of Derby. It was founded on Galatians vi. 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith;" and was an admirable illustration throughout of the benevolence which the gospel inspires for every class of men and relation of life, in God's order and for the highest purposes; our household of faith being incontrovertibly urged as our first and chief sphere of duty in religious effort, as is our home in the general duties of life. There was the usual gathering of friends from the various towns in the Riding, many of them particularly interested in listening once more to their former beloved pastor (of the Mill-Hill congregation, Leeds); the absence however, of several from home rendering the attendance not quite so full as it would otherwise have been. From the chapel the company adjourned to a luncheon prepared at the new and commodious buildings of the White Swan Hotel. In the absence of James Stansfeld, Esq., Judge of the County Court, Henry Briggs, Esq., of Wakefield, on the motion of Rev. R. L. Carpenter, was called to the chair; Thos. Todd, Esq., of Dewsbury, occupying the vice-chair.

The CHAIRMAN, in his opening remarks, observed that the Society had met on a holy cause, for truth and liberty; and though it might want helping on, yet he thought its friends had improved in zeal and were gradually increasing. The Established Church was hovering about us. It was an era in our denomination that many were coming to our opinions. He had even heard a Doctor of Divinity in the Church remark, If we are to have a dominant sect, let us have the Unitarians.

Waiving that, however, could we not more of us assist the holy cause in which we were engaged; could we not more of us be, he would not say lay preachers, but lay Scripture readers? Many of us little knew with what pleasure the poor listen to Scripture well and naturally read to them. He thought that many might most profitably occupy an evening in that way. He should now call on the Secretary and Missionary to read their reports, from which it would appear what degree of success had attended the Mission.

Rev. J. K. Montgomery and Mr. Haigh read their reports accordingly. The chief results recorded were the distribution of a considerable number of tracts over and above the allotments claimed by subscribers; the progress made in the Sunday-school and congregation at Pudsey in consequence of Mr. Haigh's efforts being almost confined to that place; Stanningley, in the immediate neighbourhood, having been given up, and Windhill also not having proved successful. The congregation at Pudsey was becoming too large for the room: the need of a Sunday-school library was expressed, as well as of a new place of worship, towards which contributions on the spot were being made: improvements in the psalmody had taken place and a harmonium purchased. The general report regretted the loss of the former Secretary, Rev. E. Higginson, and announced the retirement of the Treasurer, Mr. H. C. Briggs. The Treasurer's report shewed some balance in hand.

Mr. HOBSON, of Sheffield, moved the adoption of the report, remarking on the wisdom of confining operations to one place; on the unprofitableness of mere debate on theology; on the field of missionary labour in North Derbyshire, in which some lay preachers of the Sheffield congregation were engaged; on the activity of all denominations at Sheffield, and the prosperity of the Sheffield Unitarian congregation.—The resolution was seconded by Mr. ENGLAND, of Huddersfield.

Rev. H. V. PALMER, of York, moved a vote of thanks to the officers of the Society, especially H. C. Briggs, Esq., the retiring Treasurer, and their re-election, with the change of Mr. Joseph Lupton, of Leeds, Mr. Thomas Todd, of Dewsbury, and Rev. B. Herford, of Sheffield, as members of Committee, and Mr. England, of Huddersfield, as Treasurer. In the course of his speech he remarked that he thought we excused ourselves too much from exertion, and addressed ourselves too much to the upper classes and too little to the working men. Only creeds descended, while faiths ascended.

Mr. JAMES BUCKTON, Jun., of Leeds, seconded the motion.

The Secretary then proposed a list of new tracts and books to be entered on the Society's Catalogue.

The ordinary business part of the meeting being over, and the Queen having been duly honoured, the Chairman called upon Mr. Joseph Lupton to propose the next resolution.

Mr. LUPTON felt greatly honoured in being entrusted, in behalf he believed of the Leeds congregation, with what he considered the chief resolution. It was that of thanks to Dr. Hutton for his delightful services. He wished he could do justice to them. He had known Dr. Hutton all his life, who, he was sure, had carried back all who had known him to former years. They had been privileged to hear that day one of their older ministers (he would not say one of the Old School, for that was invidious), with every word and sentiment of whose discourse he had entirely agreed. He could not but be struck with the difference of his feelings on the last occasion the Society had met at Halifax and the present. He had been content then to hear faults pointed out, but to-day he rejoiced to hear a different tone. With Dr. Hutton's remarks on sects, or rather sections of the church, he had been particularly pleased. He believed ours would not be rapidly dominant; that we must not look yet for very large increase. He was happy in uniting thanks to Mr. Hincks with those to Dr. Hutton.

Rev. J. H. RYLAND, in seconding the resolution, said it had been hoped Mr. Kenrick would have done so, and it was a subject of regret that he had been prevented attending by the state of Mr. Wellbeloved's health. And he was reminded that they could scarcely meet that day without reference to one—he meant Mr. Wellbeloved—to whom many near him looked back with the deepest respect and affection. And indeed, however ardently we looked to the Future, we must never forget how it springs from the Past. Memorial of this we had had also in the pleasure of listening to Dr. Hutton, who to his mind combined the best features of all schools in one. And he was quite sure, unless we retained the clear, well-established views of historical Christianity, for which Unitarians had been always distinguished and even stigmatized, we must be content to be left behind in the Christian world. Nor had men so distinguished been destitute of the spiritual mind. It was the outburst and fruit of the other. He entirely agreed with what Mr. Lupton had said of Dr. Hutton's sermon. He

thought it peculiarly applicable to the Mission. It indicated the only proper reason of it. It was not because we could talk, or were fond of always doing something, that we were fit for it. It was very possible to have too much of both. He felt it himself, and was never more pleased than when he could rest, or reverse his position, as he did that morning, and drink in fresh sources to exhausted springs. Only the day before, he and Mr. Hincks were talking on this subject. A Mission like ours must arise in Christian affection, a zeal which is the highest form of charity, and not consist either in mere talking or mere doing. One part of Dr. Hutton's sermon he must particularly notice, viz., the specialty of the household of faith as founded in the natural household, and our duty to attend to it. We appeared sometimes to find out the good of every other church but our own. This was wrong. We must be exemplary in our own, in order to act upon others. He had great pleasure in seconding the resolution of thanks to Dr. Hutton and Mr. Hincks for the services of the morning.

Dr. HUTTON, in acknowledgment, said how much he felt gratified in meeting his friends on the present occasion. Would they pardon his betraying his origin by saying he was half an Irishman and more than half a Yorkshireman? He felt peculiar pleasure in his name's being coupled with his friend Mr. Hincks's, and could not be but pleased that the same religious society should have been ministered to in succession by three members of the family to which he belonged. He hoped the present connection might remain for many long years. He was delighted to find his friend, of whose reception he had heard with so much pleasure, was doing so much good. Long might he continue to give the full satisfaction which it had pleased him to think he had done. The occasion on which they had met was a very important one—for the diffusion of valuable tracts, devotional as well as doctrinal. Our Domestic Missions, too, were a most important institution. And every Christian man might be a domestic missionary, and discourse with the poor as their excellent Chairman had indicated. Nor need they forget they were Unitarian Christians. Difference of opinion, different schools of thought, will always exist; but we never need dispute angrily about religion: it was the most incongruous thing in the world. It was indeed a branch of morality to seek the truth; the Deity had imposed the duty upon all of us to seek it, but it was not laid upon us that we should find it; we might find a portion

of it, but miss some. We were not to be angry with one another for that. He was pleased to find himself that day among so many old friends: he saw many familiar faces around him, and he begged all would accept his thanks for their kind reception of his services.

Rev. B. HERFORD proposed, "Success to the West-Riding Mission." When he considered the wealth, energy and power which the West-Riding represented, he hoped they would not go away without doing more. He wished success to Mr. Haigh, and trusted he would do a great work. But, after all, what was it? If any religious society was to impress the people, God had laid it upon us to do it, or the work would go undone. We supported but one missionary. He thought we ought to support another, by a new subscription, for another centre in the district. He believed, though our congregations are not doing what the orthodox congregations were doing, we were yet awakening to our work. It was a question of money. There were students now coming out from the Home Missionary Board. Two classes among us were not half worked—the rich and the poor. However liberal our subscriptions were, he asked whether any of our subscribers, except the one at Idle, had known what it was practically to lessen either their luxuries or comforts. To the Town Mission in Manchester there were twenty-five subscribers of £60 a year. Again: the subscriptions of the poor were not sufficiently looked after. In Sheffield, the congregation had a Fellowship Fund of £45 a year by 1d. a week subscriptions. At Belper, £10 was raised in the same way. At the village of Heape, near Bury, two years ago there was not a single Unitarian; now there was £100 in hand to build a chapel.

THOMAS TODD, Esq., of Dewsbury, in seconding the resolution, dwelt on our responsibilities. He thought we should have collections in our congregations, and concluded by increasing his subscription to £5 per annum.

The Secretary and the Missionary acknowledged the resolution. The latter mentioned the interesting fact of a female member of the society at Pudsey who was always in her place at divine service; she was then just dying, and had been tortured by the visits of the different denominations, but remained unshaken.

Mr. RYLAND thought it would have been better if Mr. Herford would refer his suggestion to the Committee by a resolution. He must say, for every well-considered purpose, no body were more liberal than the Unitarians. The difficulty was not of

money, but of finding right men. And nothing was more so. This made them hold back. It was a far more arduous work than that of a resident minister. He had received one additional subscription since he came into the room, and hoped others would follow.

Rev. THOMAS HINCKS, in speaking to "Sympathy with all Missionary effort," also alluded to the great efforts of Unitarians for various objects. He thought that our distinctive doctrines of God as a Father and Christ as the perfect Son, clearly pointed us to the character and work of Christ, and led us as individuals to self-denying, personal, missionary effort; that laymen have power, time and opportunity, by personal service, to do a large amount of good to their fellow-creatures, of which they at present little dream. Instead of giving merely an hour on the Sunday, they might, under the influence of their own truths, find some spheres of missionary effort; and till that was done, they would not exert any great influence on the populations around them. At that late hour in the afternoon, he should not say more, but would leave that one thought for their consideration.

Rev. E. HALL, Domestic Missionary, Leeds, acknowledged the sentiment. He thought the Domestic Mission a most important institution. His experience was, that the sacrifices of the poor for each other were ten thousand times greater than those of the rich. He thought Missions ought to be increased and their resources increased.

Rev. R. L. CARPENTER proposed a resolution of congratulation to Mrs. Humble and the minister and congregation at Idle on the opening of their new chapel on the following Sunday. Mr. Carpenter stated how Mrs. Humble, devoting much of her property to the support of Unitarian worship, and aided by liberal friends at Royds Hall, had obtained a site and subscriptions to set on foot the scheme of the new chapel which was now completed. It was a worthy Christian example, and long might she be spared to do good.

Mr. RYLAND, in the absence of Rev. A. M'Combe, said that no one was more averse than Mrs. Humble from publicities of this kind, although she could not but feel pleasure in the sympathy and grateful feeling of her friends.

Mr. WHITAKER, of Wakefield, and Mr. SLADE, of Low Moor, moved and seconded a resolution of acknowledgment to the ministers and congregation of Northgate-End chapel for their reception of the meeting. Mr. Slade alluded to a former time when Dr. Hutton had a controversy with Dr.

Hamilton at Leeds. Times were now changed for the better. He thought that, like our excellent Chairman, gentlemen might spend an hour or two now and then among the working classes with incalculably good effect.

JAMES STANSFELD, Esq., having recently entered the room, apologized for not having been able to be with the meeting before. He regretted it the more from his loss of the morning service. He begged, however, to add his name to the increased subscription list, and to propose a vote of thanks to the Chair.

Mr. R. EDLESTON, of Halifax, seconded the resolution, and Mr. Briggs replied.

A list of new subscriptions had been made out in the course of proceedings, to which the Chairman had also added his name. At the close of the meeting, the hospitable houses of minister and friends were open to visitors; while the new Park, Independent church, Almshouses, College on Skircoat Moor, and other buildings, all the work of the Crossley Brothers, which have given entirely new aspects to divers parts of the town, severally attracted their attention both before and after the meeting.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The half-yearly meeting of this Association was held at Chorley, April 29th, when there was a pretty good gathering of the brethren from different parts of the district, especially from Park Lane, Chowbent, Preston and Bolton. An unusual length of time had elapsed since the meeting last assembled here, owing to temporary circumstances. The recent settlement of Rev. James Bayley at Chorley gave the promise of a brighter day for the congregation there. That hope, we regret to say, is frustrated for the present by the removal of that gentleman to Park Lane. It is not improbable, however, that a successor will ere long be found whose labours in this field of duty will receive adequate encouragement. In the midst of so large a manufacturing population, activity and well-directed zeal for the truths of Unitarianism cannot fail of being crowned with success.

The proceedings of the day commenced with a religious service, the introductory part of which was conducted by Rev. John Wright, and the sermon (excellent both in matter and delivery) was preached by the minister of the chapel. The subject of the discourse was Christian Liberty, its rights and obligations. Taking his text from Galatians v. 13, the preacher proceeded to shew that Christian liberty, while conferring the right, enjoined it also as a duty, to free and correct thought, and the open

and conscientious maintenance of individual conviction. In the course of his remarks, he contended that it was an invasion of the *right* to decline its profession at the dictate of caprice or interest; while the proper exercise of the duty required us to be true to the idea which free and honest inquiry had wrought in the mind.

A large party, numbering 81, subsequently assembled to tea. Amongst the party were Revds. J. Bayley, John Wright, T. E. Poynting, J. S. Gilbert, W. Probert, M. C. Frankland, J. Squier and F. Baker, together with many ladies and laymen from the congregations in the district. Under the presidency of the Rev. James Bayley, the meeting was addressed in a number of useful speeches by the ministers and others on topics connected with the progress of Christian truth and Unitarian opinions. Mr. Dalby, a member of the Hackney congregation, also favoured the meeting with some valuable remarks. It was greatly regretted that two of the district ministers were kept away from the meeting by increasing infirmities. At the conclusion it was announced by the Secretary that the autumn meeting would be held at Rivington, and that Mr. Wright would be the preacher, supported by Mr. Bayley.

DUDLEY DOUBLE LECTURE.

On Tuesday, May 25th, this annual commemoration of the virtues and sufferings of the Two Thousand ejected Ministers who refused subscription to the Act of Uniformity in 1662, was held in the Old meeting-house, Dudley. A larger congregation than usual assembled on this occasion, part of which was composed of friends from a number of neighbouring congregations. The introductory services were conducted by the Rev. B. E. Danne, and the first sermon was preached by the Rev. B. Wright, who took for his text a part of Jer. v. 1, and dilated on the ignorance and vice of the inferior localities in large towns, and on the duty of individual and combined efforts to remove them, and chiefly by the education of the young to neutralize the corrupting influences. The second discourse was by the Rev. Charles Clarke, from 1 Tim. ii. 5. His object was to shew that by there being a Mediator, Christianity had peculiar characteristics, to which systems of philosophy and morals could not lay claim; for besides the teachings and example of Christ, it gave aids to personal sanctification from redemption and reconciliation, unknown to other systems and inexperienced by their disciples.

After divine service, the ministers and a number of lay friends dined together,

according to annual custom, and were joined on this occasion by a number of the ladies of the congregation and their visitors, whose presence gave a new feature to the gathering, and such pleasure to all, that it is hoped they will not fail to join on future occasions, and grace the company by their influences. Besides the Rev. Dr. Davison in the chair, and Edward Grainger, Esq., vice-chair, we noticed the Revds. S. Bache, C. Clarke, R. E. Danne, B. Wright, E. Parry, D. D. Jeremy, E. Myers, W. O. McGowan, J. Dendy, H. M'Kean and W. M'Kean. Among the sentiments proposed and unanimously echoed, were, "The Queen;" "The Memory of the Two Thousand;" "Civil and Religious Liberty all the world over," coupled with the health of Mr. Bache, who in responding hoped the sentiment would never be forgotten. For even were its wish realized, and the whole world stood equal in the sight of earthly governments, as they did in the Divine, still the sentiment should be proposed in affectionate remembrance of those who had toiled for its consummation.

Thanks to the gentlemen who had conducted the services having been given, they severally returned thanks, and Mr. Clarke gave some interesting facts relative to the troublous times in which the ministers were ejected, and stated that he had himself examined the parish books of Rowley, from which Mr. Turton, the founder of the Oldbury and Birmingham Old-Meeting congregations, had been driven, but could find no account of baptisms, marriages or burials, for ten years succeeding the ejection; so that probably it was all that time from 1662 before Mr. Turton had a successor.—Mr. Grainger, from the vice-chair, said that a marked feature of the Unitarian body of these days was its young missionary spirit, in which he rejoiced, and begged to propose, "Success to the Home Missionary Board" and the health of Mr. Henry M'Kean.—Mr. H. M'Kean in his reply noticed a number of places in the neighbourhood in which he thought there were openings for missionary work, which might be carried by the co-operation of ministers and qualified laymen, some of whom he knew were becoming able and willing to give their assistance.—The ladies having retired, their health was given from the chair, and responded to by Mr. Brooke. Mr. Bache proposed, "Dr. Davison, and prosperity to the Dudley Congregation under his ministry," to which the Rev. Dr. made a suitable reply.

The preachers appointed for 1859 are the Revds. Henry M'Kean and Samuel Bache.

THE PROVINCIAL MEETING.

This venerable Assembly of Nonconformists, now in the third century of its existence, was held on Thursday, June 17th, at Dukinfield. The weather up to the time of meeting was very unfavourable; the rain fell in continuous showers, and the dark clouds hung around, threatening a most unpropitious day. Many of the Dukinfield friends began to despair for the success of the meeting; but by the hour of service a large congregation of ministers and laity had gathered within the beautiful chapel. In the meantime the rain ceased, and the dark clouds cleared away, so that a great number of friends assembled to take part in the day's proceedings. About fifty ministers were present, including nearly all the Unitarian ministers of Lancashire and Cheshire and several students of the Home Missionary Board; also Rev. Brooke Herford, of Sheffield; Rev. J. Owen, of Lydgate; Rev. George Lee, of Kendal; Rev. John Gordon, of Edinburgh; Rev. J. K. Montgomery, of Huddersfield; Rev. Lindsey Taplin, of Todmorden. There were also present some of the Christian Brethren societies of Mossley and Mottram. Among the more distinguished laymen present were the following magistrates and gentlemen: Messrs. Samuel and Thomas Ashton, Mr. David Harrison, Mr. John Grimshaw, Mr. Thos. Ainsworth, Mr. Edmund Potter, Mr. John Grundy, Mr. Wm. Ainsworth, Mr. Ivie Mackie, the Mayor of Manchester, Mr. W. Bayley, the Mayor of Stalybridge, Mr. R. T. Heap, the Mayor of Rochdale, Mr. Thos. Bolton, Mr. G. Melly, Mr. C. Rawlins, Mr. Samuel Greg, Mr. Edmund Grundy, Mr. Thomas Thornely, Mr. W. Heap, Mr. Booth, Mr. P. Eckersley, Mr. Henry Coppock, Mr. David Shaw. The entrance-gate to the chapel was beautifully festooned with garlands, and in the centre hung a basket full of very choice flowers, from the conservatories of Mr. Ashton, Mr. Bass, Mr. S. Thornely and other friends. The font and the communion-table were also set off with some beautiful and rare flowers, and on the table against the pulpit was placed an original portrait of Samuel Angier, the founder of Protestant Nonconformity in Dukinfield, who in the days of persecution taught in his own house, for whom in brighter days the Old chapel was raised, and whose ashes now repose beneath an altar-tomb on the south side of the chapel. This portrait was recently, at the suggestion of Mr. Aspland, presented to the congregation by Mr. Harrison, of Preston, in Lancashire, a lineal descendant of Mr. Angier.

The devotional service was conducted by the Rev. J. H. Hutton, B.A., whose prayer was very beautiful; the sermon was preached by the Rev. J. Pantom Ham, from Galatians iv. 18, and Romans xiv. 16. The sermon was a bold and eloquent exposition of the distinctive characteristics of the Unitarian church, and of its duties in relation to the church at large, and it enforced in admirable terms the necessity for earnestness and faithfulness in the advocacy of its truths. We refrain from giving any outline of this impressive sermon, in the hope that the preacher will consent to the very generally expressed wish that it should be printed.

At the close of the religious service, nearly the whole of the very large congregation remained to take part in the business proceedings. Rev. R. B. ASPLAND, M.A., being called to the chair, said he tendered to all who were assembled the expression of a hearty welcome. He rejoiced that, notwithstanding perils by water and perils by lightning, so large a muster of friends had assembled within that chapel. He must be permitted to say that Dukinfield was no unwonted ground for the assembling of such a meeting as that. It was old Presbyterian ground, consecrated to the great purposes of religious liberty. He had thought it not inappropriate to place beneath the pulpit the portrait of Rev. Samuel Angier, one of the clergy ejected in 1662 from the University of Oxford; and he wished to say in respect to him, that although he was throughout nearly the whole of his life a Presbyterian in name, he was in practice as thorough an Independent as any that were there. He very much regretted lately to observe that at a meeting of the Presbyterian Associated Synod of Scotch ministers recently held in Manchester, some very hard words were used against the English Presbyterians on account of their name. It was said by one of the speakers, if he remembered right, that they assumed the name as a mask, and used it for dishonest and selfish pecuniary purposes. He should not reply to those remarks, nor should he attempt to imitate the spirit of the speaker; he would only say that when their Scottish neighbour had lived and laboured in that province as long as he (Mr. Aspland) had, he would have learned that the men of whom he spoke were men incapable of putting on a mask or doing a dishonourable deed. They rejoiced in the name Presbyterian because it was their historical name. They traced their ecclesiastical genealogy, not, as was sometimes incorrectly said, to the congregations of the Commonwealth times, but to certain of the Two Thousand Mi-

nisters ejected from the Church of England by the Act of Uniformity. That was the beginning of their existence as English Presbyterians. From that time to the present, there had been no formal and strict Presbytery in existence in any part of England. They therefore were as much Presbyterians as any men who had borne the name since the Act of Uniformity. He had lately met with a description of the Provincial Assembly, even as it existed in strict Presbyterian times, penned by a Cheshire minister, Rev. Adam Martindale, of Rostherne, and previously of Gorton, which, being short and very interesting, he would read to them. "In September, 1653, at a meeting of ministers at Wilmslow, the 14th day of that month, a motion was made and a letter drawn to invite many other ministers to give them the meeting at Knutsford on the 20th of October, being the Exercise-day, as accordingly many did; and there they agreed upon a voluntary Association of themselves and their churches, if it could be done, *for mutual advice and strengthening one another*. Into this society I quickly after fell, and met with much comfort and assistance; but by this our work was increased by meeting frequently about classical business and preaching in our turns a lecture when we so met. If it be asked how I got satisfaction to act with them now, when I had scrupled some things concerning classical government at the time of my being at Gorton, I answer, the case was not the same. *Here was only a voluntary association of such as were desirous to advise and assist one another, nor did we look upon ourselves as having any pastoral inspection over one another's congregations, but only to be helpful to them in a charitable way; we pretended not by any power to convene any before us, or suppress any ministers because dwelling in such a place, within such a verge, and differing from us in practice.*" (Life of Adam Martindale, p. 112.)

The Rev. J. T. WHITEHEAD, of Altrincham, then proceeded to read the roll of the meeting, when about 45 ministers and 50 laymen, who appeared as delegates from congregations, answered to their names.

MR. JOHN GRUNDY then gave notice he should move the following resolution at the next meeting: "That as last year 26 congregations out of 47 declined to elect delegates, and as of the 21 which did elect, the deputies from 4 congregations failed to make their appearance—as this year also 25 congregations out of 47 have not elected—and as in some of the congregations in both counties an antipathy to the present elective system exists, which pre-

vents some from attending the Assembly,—it is intended at the annual Provincial Assembly in next year to propose that the Delegate system be abolished, and the right of speaking and voting be restored to every pew-holder or seat-holder of any congregation recognized as having a right to appear at the Provincial Assembly."

Mr. H. COPPOCK then read a minute from the proceedings in the vestry at Stockport, censuring the Provincial Committee for an expression in their circular, which had been interpreted at Stockport as an invitation to dissent from the Delegate system.

Rev. J. H. THOM rose to move the thanks of the Assembly to the preacher and supporter. He said the preacher had expressed doubt of carrying along with him the sympathies of his audience. Not identifying himself with every sentiment and every expression, he (Mr. T.) yet felt it his duty to express his general agreement with the spirit of the words addressed to them. He knew it had been said that Unitarians were not to form a church for themselves, but were to be the leaven of all the other sects, and form a universal church. Be it so; only different leaven must be used; it must be in a state of vigour. After a few additional remarks, he concluded by moving the vote of thanks.

Rev. W. H. CHANNING seconded the motion, and said it had given him the greatest satisfaction to follow Mr. Thom and second the resolution he had proposed. He (Mr. C.) did not know when he had felt a greater refreshment than in listening to the sermon. He might not identify himself with every expression, but he went with the spirit of the discourse from beginning to end. He believed that the history of every denomination would shew that there was a succession of steps which must be taken,—the first to assert the doctrines positively, and reason out the deep convictions; the next was controversy, which was to draw the line of our distinction; then a new movement arose, which was the spirit of conciliation. That was the attitude of compromise, which was dangerous. One step more had to be taken, and that was to assert the central truths. The preacher had asserted three central truths, and he had also asserted that we ought to take a distinct denominational attitude. He had, he confessed, with true astonishment beheld the desire manifested in some quarters to leave the Unitarian church just now, just when the whole kingdom seemed to be revolving around it. It would certainly soon be the most popular denomination in the kingdom.—The vote of thanks was unanimously carried.

On the motion of R. T. HEAPE, Esq., the Rev. J. P. Ham was requested to print his sermon, but did not yield his consent.

Rev. C. BEARD said he had been requested by the Committee to offer the right hand of fellowship to the Rev. John Gordon. He did not know why such an office had been assigned to him, except from the fact that the congregations of Hyde and Dukinfield had long been connected by close ties, and that therefore a word of welcome from him might be supposed to have a local significance. It would be out of place for him to say one word of a man like Mr. Gordon. The accession of Mr. Gordon reminded him of a loss they were about to suffer. Many of their ablest and best ministers had been called away. Therefore it was a very hearty welcome they were able to give to Mr. Gordon. If he (Mr. G.) would only pardon the inefficient way in which he did it, he would entreat him to accept the good wishes of all.

Rev. JOHN GORDON rose to express in a few words his thanks to his friend Mr. Beard for the manner in which he had introduced him to the meeting, and also to the meeting for the kind way in which they had received the mention of his name. He was, like his friend Mr. Ham, a convert to Unitarianism, a much older convert than Mr. Ham had declared himself to be; but when he adopted the principles of Unitarianism, it was certainly not as Mr. Ham had explained he had adopted them, but on the ground of their identity with every interest of humanity to which he was attached. It had been the one purpose of his life since the period to which he referred, to devote himself, as far as he had ability and opportunity, to the maintenance and spread of the Christian truth which he considered so infinitely important, both in itself and the connections which it sustained. It was for that purpose he assumed a ministry among the Unitarians: that he left his former state of labour to come to his present, was for the same purpose, knowing that he should have larger opportunities of religious usefulness, and desiring cordially and earnestly to co-operate with a body of men who were attached to our great principles. He had for these reasons come to the new sphere of labour assigned to him.

Dr. BEARD said he had been requested to tender to the Rev. Wm. Binns, of Birkenhead, a hearty welcome on the part of the Assembly. This office he performed with very great pleasure, because he had personal acquaintance with him for several years. He was intimately acquainted with the tendencies of his character, and of the

promise he gave of great usefulness in the world. He was extremely glad Mr. B. was placed in so important a station as Birkenhead, where his powers would find full scope. On the part of the Assembly, he begged to tender him a welcome. He believed every year would shew a greater efficiency in his work. In their name he offered Mr. Binns a welcome.

Rev. W. BINNS said he esteemed it a high privilege to become a member of that ancient and honourable Assembly. It seemed like binding a coronet upon his brows, for its influence went a long way back, and was as a noble ancestry he could call his own. He hoped he might be able to walk in the footsteps of those who had gone before. Having himself passed through much of the experience which had been passed through by Mr. Ham, he could heartily sympathize with the discourse. He knew what it was to hold unpalatable opinions. Still he had personally felt that the conviction of truth in the soul was always quite sufficient to sustain him. He sincerely trusted he might shew that the Home Missionary Board was not unworthily represented by him.

Rev. W. GASKELL said he had had the pleasure of having the Rev. W. C. Squier, of Preston, for some time under his care, and he had the utmost pleasure in welcoming him into that Assembly. He had shewn his aptitude for the ministry before he became a student; he was diligent as a student, and his spirit was everything that could be wished, and he had no doubt Mr. S. would be a useful minister of Christ.

Rev. W. C. SQUIER said he felt deeply grateful to his friend and tutor, Mr. Gaskell, for the kind way in which he had spoken of him. From his long connection with Unitarian ministers, he entered upon the work knowing what were the pains and penalties, and also the pleasures, of the Unitarian ministry. He had been taught to look up to the ministers of these two counties, and he felt it a privilege to be associated with them. He trusted that, removed as he was by distance, he should not look in vain for sympathy and assistance to those who were so much older and wiser than himself.

I. MACKIE, Esq., desired to express a welcome to the Rev. C. W. Hopkinson. It was a very grateful duty to him. Mr. Hopkinson was one of the first students who had left the Home Missionary Board. He believed Mr. H. would do the Board great credit. He has been elected to fill the place of Rev. F. Bishop in the Mission, who he was sorry to say was leaving them. He believed Mr. H. would well discharge his duties; he possessed the proper Chris-

tian spirit. He had therefore pleasure in giving a welcome to Mr. Hopkinson.

Mr. Hopkinson was not present to respond.

Mr. AINSWORTH then read the following interesting report from Cleator:

"To the Provincial Meeting of Presbyterian Ministers for Lancashire and Cheshire.

"I have again to ask you to make arrangements for continuing the religious services at Cleator as heretofore, and I avail myself of this opportunity publicly to return my thanks to the gentlemen who have so kindly and so satisfactorily officiated for us last year.

"It has frequently been urged upon me to make a report to this meeting of the result of these services, to which I have always demurred, on the ground that little or no good could arise from my doing so, and that it savoured too much of sounding the trumpet before one: but as these services have now been continued for ten years, it seems only right that you should know whether you have been conferring benefits or scattering evils, and whether your Committee has faithfully performed the duty committed to its charge. Moreover, some peculiar workings of religious spirit in the parish of Cleator during the last year seem to me to make it my duty to report to you at this time. I think what I have to state, while it may satisfy some anxious and zealous spirits that positive Unitarianism in its quietism and unsectarianism is a real spirit, and has great power in the world—that though it does not come with much observation, yet it is observed and has influence—may also shew the indifferent or the timid how much they may do for the elevation and peace of society by the public expression of their religious views, if done in earnest and without compromise.

"It will be in your remembrance that when I asked you in the first instance to make arrangements for the services at Cleator, they were intended for my own family exclusively. To this end the Committee you appointed devoted itself, and the honest and conscientious way in which it has discharged its duty has to my mind been the cause of these home services becoming so successful and so popular with the public. The Committee has shewn us, I believe, neither favour nor affection in its selections, but disinterestedly with wisdom and tact has sent the proper men to the proper place. It did not send men (if such there be in your Assembly) to preach down to the people, but to preach the people up to them; and in preaching

as they have done a rational religion, with peace on earth and good-will to men, they have incited their hearers to cultivate both head and heart, and have thus promoted intelligence, brotherly love and charity. The peculiar circumstances existing in our parish at this time prove this so completely, that I must allude to them as a bare act of justice to the wisdom and honesty of your Committee, and in proof of the power which the simple profession of honest conviction has over the religious passions of the world.

"When these services were first commenced, the Established Church, the Catholics, the Presbyterians and Methodists, thought them antichristian, and all preached against them, stating that we were at liberty to preach and pray in our own house, but had no right to make our hateful worship public, 'to the destruction of souls.' Gaining a little courage from the sound of their own voices, they proceeded to denounce our school for its want of religious instruction, and at a public meeting held in the parish to celebrate the opening of a Church school in opposition to it, in which the heads of the Established Church in our district took an active part, they denounced the religious opinions of the master which he did not teach in the school, but coveted the mathematics which he did teach, and with singular inconsistency allowed their young men from a large grammar-school in the neighbourhood to be privately polished off in mathematics by our Unitarian schoolmaster. Though this attack upon us was made known to the Chairman of Committee at the time, yet he wisely advised that no notice should be taken of it; and the consequence has been, that our school, which only professed to give secular instruction, has progressed till it is not only self-supporting, but yields a better income to the master than three-fourths of your own ministers receive for their services; while the Church school, which was to be a model of education, is almost deserted, and the schoolmaster unable to support himself from its fees.

"The next phase was the disagreement among our denouncers, the Church clergyman finding that the Presbyterian clergyman could not be relied on, and the Presbyterian, turning round upon the Catholics and the Unitarians, endeavouring to maintain a popularity by defamation. To this we made no reply; but the Catholics brought forward some converted Israelitish champion, and these two, with Hebrew, German, Latin, Greek, raised the passions, if not the intelligence, of the colliers and miners to such a pitch, that the police have had to escort the various ministers of

religion to and from their services. Some half-dozen cases of aggravated assault, in which blood has been shed, have been the result. The magistrates have had to fine and imprison the deluded, and to remonstrate with the teachers, and the chief constable of the county has been alarmed for the peace of the district. The Protestant carries his pistol, the Catholic his knife, and nothing but hatred, ill-will and bad feeling prevails among the people.

"While all these sects, from the highest to the lowest, have thus been preaching down to the people and their prejudices, your Committee has sent men who have endeavoured and succeeded in preaching, through a rational Christianity and a loving faith, their hearers up to nobler endeavours, and the result has been, that we have been the representatives of the intelligence, charity, peace and good-will of the district. The Church clergyman has seen and acknowledged that from our monthly services in our school-room proceeds the religious life and manly thought of the district, the congregations being formed of the leading minds among the inhabitants, the best-informed among the several religious communities, Catholic or Protestant, joining in our services.

"I have endeavoured to condense this report so much, that I have robbed it of more than half its facts; but I can assure you that your Committee, in sending such men as it has hitherto done to Cleator, has benefited and blessed a whole district, and has obtained for the name Unitarian a pre-eminence which is acknowledged and respected by every sect within its influence.

THOMAS AINSWORTH."

On the motion of the Rev. CHARLES ROBBERTS, seconded by Mr. DAVID SHAW, a Committee, consisting of Revds. Joseph Ashton, F. Baker and H. Green, was appointed to arrange the Cleator services for the ensuing year.

On the motion of Dr. BEARD, seconded by Mr. AINSWORTH, Todmorden was recognized as belonging to the Assembly.

Rev. JOHN WRIGHT moved that a Committee, consisting of Revds. F. Baker, C. Beard and J. Whitehead, be appointed to prepare a list of all the congregations in the province, such list to be presented at the Assembly in 1859.—Rev. S. A. STEINTHAL seconded the motion, which was agreed to.

On the motion of Rev. W. GASKELL, seconded by Dr. BEARD, it was resolved that all the ministers who had left the province, having preached before the Assembly, should be honorary members thereof.

The Rev. C. BEARD then introduced, in an able speech, a Petition for the abolition of Church-rates.

Mr. AVESON seconded the adoption of the Petition, which after some discussion was carried.

The Rev. W. GASKELL then said he had to bring under the consideration of the Assembly a plan which had been prepared by Mr. Henry Bright, of Liverpool, with a view to make the Assembly more productive of good than it had hitherto been. He regretted that Mr. Bright was not present to introduce the plan himself, as he had given much more thought to it than he (Mr. G.) had been able to do, and would have been better able to recommend it to their acceptance. He did not, however, feel at liberty to decline the request which had been made to him that he would bring it before the meeting, agreeing as he did with Mr. Bright in the main object, and also in the general outline of his scheme. Mr. Gaskell then read extracts from a letter of Mr. Bright's, shewing what this plan was, and the objects it contemplated. The plan recommended the Assembly to take steps for the formation of new congregations, the strengthening of weak ones, and the extension of the denomination. In order to do this, the congregations connected with the Assembly were to be invited to make annual collections, and the money thus obtained to be employed for the general purposes of the Assembly, and for the support of a Secretary or Missionary who should be employed in spreading Unitarian principles in the province. Mr. Gaskell then said, whatever opinions might be formed with regard to the plan, there was not one, he felt sure, who could help admiring the earnest, zealous spirit in which it had originated. Enthusiasm in a good cause, even though it should be at times a little overstrained, was infinitely preferable to that indifferent do-nothingism which determines doggedly to stand stock-still. We had had enough of the latter spirit among us; we wanted more of the former. He was particularly glad to see this spirit springing up in our younger men. The plan of Mr. Bright had been laid before the Provincial Committee, but they did not feel competent to deal with it in the way in which Mr. B. suggested. They scarcely knew what were their exact powers, and he thought it desirable that those should be more accurately defined. With regard to the plan itself, speaking as an individual and not for the Committee, he might say, that he most thoroughly agreed with Mr. Bright in not being able to see why any such organization should have been given to the Assembly as that which it

had recently received, unless it was to do some real and important work. As it at present remained, it reminded him very much of a large elaborately-painted finger-post, on which might be read, "This road leads nowhere." On this account it was that he had never urged the appointment of delegates from his own congregation. He thought it better to wait till he could give something like a satisfactory answer to the question, which a member of it had put when the plan of delegates was first proposed, What are they to do? At present he did not feel able to give such an answer. Some members of the Assembly would take exception to the plan as one which it could not legitimately take up. Then he asked, what is it to take up? The object of the plan commended itself the more strongly to him, the more he saw of the intelligent, thoughtful and earnest-minded artisans. They were becoming dissatisfied, nay disgusted, with the dry husks of theology which had been set before them for the bread of life. They wanted a more free and generous and liberal Christianity. And should there be none to give unto them? Ought not they, if they really believed they had such a Christianity, to offer it? He knew there were some who objected to preaching Unitarianism. He could not understand that. With him, preaching Unitarianism was preaching the Gospel; and the question was, ought he to do it or ought he not? If it were done in a right spirit—not in contention, but love, it seemed to him a plain duty to set before their fellow-men Christianity in what must be to them its purest, holiest form. He had to ask them whether such was the feeling of the Assembly, and whether they were willing to give expression to it through any such plan as Mr. Bright suggested. He confessed he was not very hopeful, for he could not but remember a carefully framed plan which had been laid before that Assembly some years ago by their friend, Rev. J. J. Tayler, which was burked in a single meeting. A change, however, might have come over the spirit of their dream, and he trusted the result would prove this. He had been recommended by the Committee to suggest that the plan should be referred to a Special Committee; but he was anxious to go a step further. He did not like to wait a whole year. He should like some action to be taken at once. A year might not be a great matter in the history of the venerable Assembly, which (it had been said) was now holding its 211th anniversary; but he began to feel more and more that a year was an important period in human life. There were many circumstances, too, connected with some of

the smaller congregations, which required immediate advice and help. If those congregations were not to look to that Assembly, where were they to look? If such a plan as the one proposed were adopted, those congregations, he was convinced, might be raised to a degree of strength which would in a few years surprise the Assembly. He would just add, that the Manchester Village Missionary Society was waiting in suspense to know what the Assembly would do, as their decision would, to some extent, decide its course. He repeated that he should like some action to be taken at once. He concluded by moving, "That the plan of action suggested by Mr. Henry Bright for increasing the usefulness of the Assembly, be referred to a Special Committee; and that after maturely considering it and introducing into it such modifications as seem to them advisable, they be authorized to recommend its adoption to the congregations in connection with the Assembly, and to solicit their support in carrying it out."

MR. SAMUEL GREG, in seconding the motion, said—I think that Mr. Gaskell, in the proposal he has just laid before us, has opened one of the most important questions that can be brought before the attention of the Unitarian public. That question I take to be this—whether some means may not be adopted to bring us, as a religious body, into a more close and intimate relation with the great masses of the people. But in opening this question, he has also opened, I think, another of a more general character and having a somewhat wider sweep, viz., what at present is the actual position of the Unitarian body in the great Christendom of England? What is the nature and amount of the influence which we exercise upon the religious mind of our countrymen? Is that influence what it ought to be?—is it what it might be?—is it what we all desire to see it? If not, why is it not? I think this is a question which ought to be asked; and if an answer can be found to it, it is one that ought to be answered.

It seems to me very desirable that it should be answered now, because when we are called upon to extend the field of our operations, and enter upon a new province, we very naturally look round to see if our accustomed system and mode of working has hitherto been successful in this direction—that if it has been successful, we may still pursue it under the new phase—that if it has not been, we may alter and amend it, or even abandon it altogether, and try some new one. If you have hitherto been sailing on the right tack, all well; spread your canvass and sail on: but if there are signs in the sky and on the stormy

waters that you are even now in some respect sailing on the wrong tack, then pause a moment, lie to, take fresh bearings, and, if it be found desirable, put about, and try another course.

Now, in the first place, it is impossible to shut our eyes to the fact that we, as a body, occupy a very peculiar and somewhat isolated position in the great religious world of England. We are few among millions; a small sect among many large ones; a stationary sect in the midst of an increasing population, a progressive national intellect, an ever-advancing civilization. All other sects and parties among our Christian brethren regard us with a cold and aversive eye. They will meet us indeed on the exchange and in the market and in the busy haunts of men, and on the common stage of a present, passing, sublunary world. But when we all meet together on the great gathering ground of spirits—when religion is the theme and worship is the work—when every eye is looking upwards, and every heart is swelling, and softening, and opening, and warming, under the influence of the divine fire—in that solemn hour, which ought to unite and draw together and blend all natures into harmony, then all our fellow-Christians instinctively shrink away from us—in such an hour and on such a subject they feel us to be altogether ungenial and alien—a chill falls upon the atmosphere around us—no hand grasps ours, no friendly voice claims our brotherhood—but all hold aloof, all seek some other neighbourhood; we are left standing in the midst like exiles and aliens from our race, and among the worshipping millions that surround us we lift up our voice apart.

Now to some all this isolation may seem to be a high distinction, perhaps even in some sort a meritorious martyrdom. To me, it is only a melancholy and mournful separation. I stretch out my hand to my brother, and he will not take it. I say, "Brother, pray with me;" and he turns aside and will not. I say again, "Brother, let us walk along the road of life side by side together, and talk as we go of the land to which we are both journeying;" but he turns upon his heel, and goes on upon his way, and *dares* not. Now all this, to me, is pitiable. If indeed it were all necessary, why then I would try to bear it, just as I would try to bear the cutting off of my right hand if it must needs go. But if it is *not* necessary, then, to say the least of it, it is useless suffering. Nay, it is worse than useless, it is infinitely mischievous; it is bad every way; it is martyrdom turned upside down.

In the next place, you are well aware

that we not only occupy a peculiar position in the general religious world of England, but we also occupy, locally, a very important and distinct position in this part of that religious world. We are living among a population marked by very strong and distinctive characteristics. They are a people not indeed remarkable for high refinement; but they are a strong-minded, hard-headed, practical, deep-thinking race; of very acute intellect, though having often a peculiar and characteristic bias; of sound, generous and open hearts, though the way to reach them is not perhaps always that which would lead to yours or mine. They are not a learned people, as men call learning; but nevertheless they have a learning of their own, which none who are acquainted with it will despise. And they have had instructors too of their own, though they have not sat at the feet of professors and divines. Hard masters theirs have been—stern teachers; but the lessons they have taught have been stamped and cut into the very natures of the men who have learnt them. They are not flowers of the garden, but trees of the forest, with all their country's sound timber at the core, though covered with a rough and rugged rind. In short, with all their faults and all their excellences—in their strength and in their weakness—in their virtues and in their sins, they are the real stuff that Englishmen are made of. Now these men I hold to be worth winning. Moreover, they are men who may be won. But, above all, these are the men among whom our lot is cast—among whom, and for whom, and by whom, we have to work; and if we pass them by, as a race whose nature we cannot grapple with, whose wants we cannot understand, whose hearts we have never learned the road to, then we are like certain travellers of old who went down from Jerusalem to Jericho, whose duty lay straight in the very path before them, but who, not liking the look of it, or not knowing how to deal with it, or thinking it beneath their dignity to meddle with it, passed by on the other side.

I have sometimes heard it said, and by those too holding no mean place among us, that there is something in Unitarianism, both in its doctrines and even in our mode of presenting these to the popular mind, which makes it peculiarly suited to the wants and character of the humbler classes of the people. If this be so, it is a great pity that the people themselves are so slow to recognize this suitability. For I see no signs that they do recognize it. I see no signs either on their part or on ours. We are dwelling in the midst of them; we lift

up our voice in their streets; the doors of our little tabernacles are open to receive them; thousands and tens of thousands—nay, they may be counted by millions—are standing all around us, or going to and fro upon their daily walk; but I do not see these multitudes thronging the doors of our chapels, or hungering and thirsting for the food that our providers bring them. But I will tell you what we *do* see now and then, and it is a phenomenon that appears to me to point to more than one fact of no ordinary significance. We do now and then see a pause among these busy multitudes—a sudden lifting of the eye heavenwards among this earth-thoughted people. We see thousands upon thousands gathered together in one place, no matter whether it be a church or a chapel, whether it be a cathedral or a music-hall, or whether it be some mountain temple, where the everlasting hills are standing round them, and the blue canopy of heaven is stretched out above them,—no matter where or how surrounded, we do occasionally see thousands gathered together in one place, and listening with deep and eager attention to the sound of one human voice. And that voice is speaking to them, as the voice of the Baptist spoke to his hearers upon the banks of the Jordan, of things that concern their souls and their souls' good. It is lifting them into a higher atmosphere of thought, where they can breathe a purer air, where they can taste the brief experience of a brighter being, where all the filth and impurity of earth, all the weariness and stale insipidity of their daily ordinary life, can be forgotten, and where for an hour at least they can feel themselves to be nobler, happier and better men. Brief indeed may be that hour, and brief that passing glimpse into a holier world; it may be like a momentary gleam of sunshine on the mountain side, which fades away in the shadow of the succeeding cloud; but while that gleam was *there*, it was a gleam of sunshine, and the mountain that it rested on will know from this day forth that there *is* a sun shining in the heavens, even though its beams should never break again through the clouds and darkness that are round about it. But whose voice is thus opening the cloud? Who is thus holding forth to thousands? Who is it that is drawing tears from their eyes, and stirring strange emotions in their awakening hearts? By what name is he known among the sects of the world? Is he a Unitarian? No; anything but *that*. He may be a Baptist, or an Independent, or a Churchman, or Catholic; but he is *not* a Unitarian. Why should he not be? If our view of Christianity be indeed the nearest approximation to the

truth, what can there be in it so repulsive, or so unattractive, or so weakly armed with power, that *we* too cannot so warm the heart, and moisten the eye, and lift the hungry, drooping thought above the dark world it grubs in. But it is not the truth, it is not even *our* view of truth, that thus falls dead upon the ear of the passing multitude. It is our manner of presenting this truth. There is *something*, whatever it may be, and we all feel it, in our mode of handling the subject of religion that makes it not acceptable to the great masses of the people. That is the painful fact—a fact there is no denying, but which much wants explaining. While this fact remains so, it is useless for us to go on glorifying ourselves as being the sole depositaries of truth. That might do very well if we were the only persons concerned about the matter. But when we have to act upon others, we want something more than this proud and solitary consciousness. We want that which we have yet to gain. My friends, if we are set to cultivate some little portion of the wide field of religion, we must adapt our mode of culture to the soil and climate of that portion. It is not enough to theorize about the best possible mode of culture among other soils and climes, and to boast that that best mode is *yours*. You must look to the very soil you stand upon, to the very crop that is growing round you, and adapt your mode to that, or you may as well do nothing. Well now, I say, your lot is cast *here*, among the black, busy, intelligent, hard-headed working men of England. This is the crop that is growing round you. If your mode of culture is not adapted to that crop, then I say boldly, and if St. Paul stood here beside me he would say so too, it is *not* the best mode of culture. If, indeed, you dwelt in the seats of learning—in the dignified seclusion of the universities—among scholars, philosophers and divines—then *you* too might be scholars, philosophers and divines; but *here*—in these smoky, practical, present, every-day regions of the North—in the actual Lancashire and Yorkshire of to-day—you must be something *more*, or you must be something else. But I am approaching the borders of dangerous ground; I will forbear, and pass on to the conclusion of the whole matter.

With these convictions, then, strongly impressed upon my mind, if I am asked whether we should send forth our missionaries as Unitarian or as Christian missionaries, I would say, in the name of our common faith, and our common country, and our common humanity, and—if you will pardon the impertinence—of our common sense, do let Unitarianism alone, and

teach and preach nothing but Christianity. I mean, let every man teach and preach that which he himself, or his own simple reading of it, finds written on the sacred page; and then, if that religion squares with Unitarianism, he will be preaching Unitarianism; and if it does not square with Unitarianism, then perhaps he will be preaching something better. But if you wish for light, and wish to communicate that light, keep your eye fixed upon the great source of light that is shining in the heavens—not upon the broken, dim reflection of it in some stagnant pool. Do not merge the religion in the sect. You may do this—you will do this—if you keep your eye for ever dwelling on the one, and allow it in any degree, even the remotest, to subordinate the other. Our great object as teachers of religion must simply be to make men religious, to bring them to a knowledge of God, to bring them under obedience to his law. It is to lead them to the feet of Christ, to make them listen to his precepts, to imbibe his spirit, to grow into his likeness. This must be our object; and in order to do this effectually and completely, we must break down and obliterate, not build up and perpetuate and multiply, those miserable walls of separation that still divide brethren from each other. These odious names and sects and distinctions, this perpetual analysis of human belief, this mapping out the exact boundaries that divide my field of thought from yours, my grounds of faith, my hopes and fears and aspirations—what is there in all this like the broad, simple, universal, all-embracing spirit of Christianity? Why say, “I am of Paul, and I of Apollos”? Is not the name of Christian sufficient for the servants of Christ? Go forth, then, in that name, and in no other. In that name, and through faith in that name, break the bonds of sin, undo the heavy burdens, lift your brother out of the dust, lead him out of the darkness, remove stumbling-blocks from his path, clouds from his sky, doubt, fear and trembling from his heart, and, without asking him to see just as you see, or to believe just what you believe, give to him the right hand of brotherhood, and say to him, in the words of the great Leader of God’s chosen people, “We are journeying towards the land,” &c.

Rev. J. WRIGHT, in supporting the resolution, said he was able to state that such a plan as that recommended to them had been tried, and he would suggest that it need not wait. At Bury they had organized a plan and sent out a missionary to preach. In the course of two years, one congregation had been established, and

another was in process of formation, and various efforts had been made in several other places.

Rev. F. BAKER and Mr. R. D. DARBISSHIRE opposed the motion, on the ground that it was not the function of the Assembly to form any organization for united denominational action. The only proper way seemed to be for that Assembly to *recommend* the formation of such an organization. They moved an amendment, "That the resolution stop at the words 'a Special Committee.'"

On a vote being taken, 15 voted for the amendment, and 39 for the original motion.

On the motion of Dr. BEARD, the following gentlemen were appointed as a Committee to consider the plan: H. Bright, Esq., Rev. W. Gaskell, Rev. J. H. Thom, S. Greg, Esq., I. Mackie, Esq., R. T. Heape, Esq., Rev. J. Whitehead, G. Melly, Esq., Rev. J. Wright, Rev. J. Gordon, A. Winterbottom, Esq., J. Grundy, Esq., J. Booth, Esq., Dr. Beard; F. Cravens, Esq., H. Coppock, Esq., Rev. C. Beard.

On the motion of Mr. DOBSON, seconded by Mr. RAWLINS, it was resolved that at least seven days' notice be given to the ministers and delegates, of the nature of the business to be brought before the Assembly.

The next meeting was appointed to be held at Chester, and the Rev. J. Cropper, M.A., was upon a ballot appointed supporter for that occasion.

The thanks of the Assembly were then by acclamation voted to Rev. R. Brook Aspland for his very efficient conduct of the business of the meeting.—The friends then adjourned to spend a social afternoon. Notwithstanding their possession of spacious school-rooms, the Dukinfield congregation had at some expense obtained for the reception of the ministers and friends the noble Town Hall of Ashton-under-Lyne, thinking that the numbers likely to assemble on the occasion would transcend the limits of the principal school-room. The result proved the wisdom of their forethought, for about three hundred ladies and gentlemen took their places at the well-provided tables which filled the Town Hall and were decorated with choice conservatory flowers. The full-length portrait of the late Mr. C. Hindley, M.P., attracted attention. He was by religious profession a Moravian, and had once been a preacher in that body, but was a man of catholic feelings, and on the opening of the Dukinfield chapel joined the meeting and spoke with much friendliness of expression.—The arrangements for the déjeuner were of the most perfect character and gave universal satisfaction.

Rev. R. BROOK ASPLAND announced he had received a telegraphic message from Mark Philips, Esq., stating that he had unfortunately missed the train, and would be unable to be in time for the meeting. He therefore moved that Mr. AINSWORTH, of Preston, take the chair.—After a few introductory remarks, and giving the usual loyal toasts, the Chairman called upon the Rev. J. H. Thom to speak to the first sentiment of the evening.

Rev. J. H. THOM, in rising to speak of the "Christian Pulpit," said he really knew but of one circumstance that could entitle him to have his name connected in that way with the Christian Pulpit, and that was his deep sense of its unsatisfactory condition in his own case. If to live in great awe of it,—if to entertain an impression of its powers and functions that brought him constant grief and shame,—if to look on it as a thing far off, with that distant and saddening reference which made the purifying pain of every man's life who in regard to his own office entertained an ideal that God had not gifted him with faculties to realize,—if these constituted qualifications to speak of it, then he could not deny he was qualified. The sentiment was extremely large, and he could shape his way through it only by omitting whatever was general and universal, equally applicable to all Christian pulpits, seeking to find, if he could, the peculiar work and function of that pulpit which was represented there to-day. He was asked to speak to the sentiment. If he was to speak to it in any worthy spirit, he could not help introducing topics which would for the time make that festive hall as sacred as a church. It appeared to him that the first demand upon the pulpit in our body, as distinguished from other churches, was what might appear a truism, but really was not so—that beyond all, and first of all, it should lay hold upon that part of human nature in which the religious sentiment presided;—those faculties without which we should not need a God, and without which we should not know a God,—the sense of a fountain Spirit from which our own was derived, and towards which it ever rushed as water to the height from which it came,—the hunger and thirst of our nature for moral perfection, for purity and beauty, for immortal love and blessedness,—that these should be considered essential parts of our being, as much as the hunger and thirst of our physical being, and be as carefully provided for accordingly—that these prophetic and far-reaching powers might be stimulated by the objective food provided for them in those divine realities which the

highest revelation had unveiled. He had no confidence that Christianity could have any real existence in this world, or any unassailable foundation, except in the consciousness of each individual who received it, that it was God's provision for the deepest wants of his nature. It was the business of the Christian pulpit to bring into existence wants and desires lofty enough to need for their support and encouragement this last and most perfect of the riches that were in God, and in the divine issues of our human nature. For Christianity was the end, not the beginning, of the religious life of the world. It came not first, but last, in the order of development. It was not the root, but the flower of spiritual perfection in us, and therefore it was the function of the Christian pulpit to create an appetite for this food, to make a historical Christ necessary to man as the merciful answer of God to the craving of man. But then the desire of more and more of what was good could be excited only by the living touch of what was good, and therefore Christ himself, offered to man by a spirit that has felt him to be at once the kindler and quencher of its own thirst, was the great instrument for exciting these affections. Now he said that it was mainly imperative upon the Unitarian pulpit to lay a commanding hand upon the ideal, the imaginative, the enthusiastic element in human nature—above all, on that prophetic conscience which saw in God their original and their end, and felt that in all directions nothing short of perfect was the law imposed upon them, and because they had no other means whatever of awakening a religious interest absorbing in its compass, its powers, and its undefined vastness. The orthodox pulpits have never-failing sources of unbounded and terrible interest in creeds on which salvation hung. On one side of our nature they can always touch infinite depths, and on questions of feeling too, that require no master-hand to be laid upon them, but that will thrill to any touch, however coarse it be; but as those questions lie outside of the consciousness of man, and have to be imported into it, they do thereby unfold a source of interest that approaches to the point of mortal agony, in breaches to be repaired, in gaps to be filled up, in forcibly uniting rents which from week to week the elastic power of natural feeling is constantly producing in these tight-fitting theological garments, as declared necessary to salvation. But what had we to feed an interest upon eternal things, but the perfection of God, the beauty of truth, the majesty of conscience, the heaven of universal love, and the fitness of man's nature to rise to find this

love in his? He held there was no religion when an interest of an infinite character was not excited, and that we had no means of kindling an interest of that kind but by appealing to the ideal and prophetic element in man, that which carried him to God. We could not appeal to personal fears about safety. We could appeal to the infinite only on the side of consciousness; and therefore, if we were to be religious at all, we ought to be, we must be, the most spiritual of preachers. Whether the Unitarian Pulpit had met these demands upon it, many of them were in a position to judge. A periodical called by that name had now for a considerable period been before them. It was not for him to express a judgment, far less to read any lessons to his brethren; anything he might say must be considered as said by one who simply was conscious of a common want,—who was no more conscious of that want, and no less responsible for it, than any of his brethren in whose presence he now spoke. Looking back for a period of thirty years to an early undertaking of the indefatigable Dr. Beard, who then published two volumes of the Unitarian Pulpit, though not published by that name, he was doubtful whether we had made thirty years' progress, or any progress, in commending the religious and spiritual side of our nature from that which was merely ethical; whether we had offered aught to satisfy the bounding heart of the age in its longing for goodness, truth and beauty, for freedom and for guidance. The sentiment enforced the duty of the pulpit to speak the truth; that was in the first place to seek the truth in the belief there was truth to be found, a truth of God's thinking, and to which He would admit us if we were faithful,—and to speak out whatever we have found, not as ultimate truth, but as helps to the attainment of it. He specially thought it was our duty to keep clear and sharp lines between truth and error in all those directions in which reason and conscience enabled them to draw clear moral and intellectual boundaries. He confessed he had no respect for that eclectic spirit which would obliterate the landmarks of systems, and which professed to find a unity in all kinds of systems, through whose theological glass you did not see a whole, but the scattered fragments of a kaleidoscope. He knew the temptation of the pulpit to lay hold of as great a variety of subjects and as many salient points as possible, to say brilliant things, and to compensate for intensity of thought by variety of utterances. Now any one view that had a seed of life in it which could take root and grow and become a whole in

them, would do more good for the truth, for the spiritual education, than any amount of *disjecta membra* which could only be linked together by the tricks of the rhetorician's skill. The sentiment enjoined that he should not forget that truth should be spoken in love, and that the Christian speaker should enforce righteousness and charity as well as faith. Might he venture to extend the application of the sentiment, and regard as one brotherhood all who wished to influence the minds of their brethren; that with every one the religion we had to demonstrate was love; that the highest truth we could attain was that which came from love; and that if we spoke any language but love, our pretensions to truth became ridiculously false. He had used both pulpit and press. For sixteen years he was engaged in maintaining the only quarterly journal that the Unitarians had. If he had any sweet remembrance, it was that in all that time he did not write one word to foment strife, or to introduce divisions among a body of men God had called upon to stand together under the sacred names of Liberty and Christ, with a free gospel and a free soul. He trusted we should always feel it our duty to express our opinions without compromise. He trusted that we should not, from small differences and small misunderstandings, shew that we were also small men, utterly unworthy of the post to which God had called us. He earnestly prayed that God might give us a work to do, and a spirit to do it in which would make us feel not only the greatness of our cause, but also how anxious we all were for the performance of our work and the encouragement of one another.

On the health of the Magistrates being given, the Mayor of Manchester was called upon to speak. Mr. IVIE MACKIE said he felt highly complimented in being asked to respond. He did not expect to address them. He regretted the departure from amongst them of Rev. R. B. Aspland, for in him they would lose one who was a scholar, a Christian and a gentleman. He expressed his pleasure at seeing so large a meeting, and said it gave him great encouragement for the future of Unitarianism. He remembered attending the former Provincial Meeting held at Dukinfield some fourteen years ago. The interval had brought great changes. To himself, the change brought about in the interval was very great. But whatever changes his fortune and position might have sustained, his religious convictions had had no change. He felt that he owed to his principles as a Unitarian Christian his entire usefulness and success in life. Because he endeavoured

to carry into his every-day duties the principles of thought and action which he first as an Unitarian worshiper imbibed from his friend, Rev. George Harris, of Newcastle, therefore it was that his efforts had been crowned with so large a success. He felt bound in return to do everything which his individual opportunities enabled him in support of religious principles so noble, and capable of such direct practical application.

Rev. W. H. CHANNING, in speaking to a sentiment on "Universal Freedom," said it gave him great pleasure to speak that night, and for two reasons—he could speak the word of hope, and present to them a practical duty. Whatever might appear to be on the surface of society in the United States, a great work of reformation was going on in that country, which would fulfil the hope of its parent for it. The age of shams and compromises was past, once and for ever. Providence had brought us to the test of judgment, and asked us which we would choose, universal liberty or slavery; for there was to be no more half-liberty and half-slavery. He thanked Providence that He had brought us to see that the privileges of every cultivated man in the United States were involved in the condition of the slaves. We must refer all law to the great centre of law. That which was just was always law, and only that which was just was ever law. That was a great doctrine which had been asserted by Blackstone and in the Senate House of the United States. That was to bring unto judgment the supreme judges of the United States. The age of compromises was past; we had learned that slavery must be overthrown. These opinions were intelligible before the enlightened conscience of the present age. The principle of slavery no longer attached to mere colour; this was denied: they had baptized with the name of Christianity that which was most opposed to it. There were those who spoke of slavery as a great Christian institution, as a means of bringing men under the light of the gospel. (Shame!) Yes, the very stones would cry out shame, if human hearts did not. Will God long tolerate such a church as that; or would not there come forth the sentence, "Thou art weighed in the balance and found wanting"? And now let him say that the struggle between liberty and slavery was being fought out as Christianity would desire it to be. With every successive census it was made clear, that with every decade slavery must sink lower and lower, that it could not stand in competition with free labour. In Kansas, side by side, free institutions and slavery have struggled

together ; slavery was retreating before the advance of freedom ; and whatever politicians might contrive, Kansas would be a free State. He should like to speak much to them on the subject, but he must not. If you go beneath the surface of society in the United States, and ask what men were really studying as deep problems, you will find that far beneath politics men are considering combinations of all peoples to put away slavery by peaceful co-operation. The time was very near, he would say with confidence within six years, the initiatory step would be taken of that policy by which slavery was sure to be removed from the United States. The work would then be begun. He was speaking to practical men. He would say there was an infernal plot now being advocated by some of the leaders in high circles to re-open the African Slave-trade ; he knew it was a plot which had been carefully laid out. The plausible claim under which it was put forth was a very powerful one—the claims of industry. In every agitation that had taken place, that temptation had been presented. He referred to the Cuban squadron, and said he believed politicians had made the most of that quarrel. What he had to say in reference to it was, and he said it as an American Republican, that if England were called upon to have war or peace, and if the alternative were war and freedom, or retreat from our present dignified position in regard to the slave-trade, and peace, then he said, war and freedom, and he said it as a Christian minister. Shame on Great Britain if she ever took a seeming backward step in this matter, for she would pluck from her crown its brightest jewel ! Stand but firm, and in five years you will see the vast majority of American citizens side by side with you. Stand firm by the principle which has given you your present position of dignity before the nations of the world ! It was the only way to peace. If you yield one step, war was before you as sure as the earth turns, and you could not prevent it. You would find yourselves engaged with all the Slavery powers of the world. Prevent this by the assertion and maintenance of your great principle ; prove that free labour can do what no slave labour ever can. Honour to the men of Manchester, who were solving the question on the shores of Africa ! Thanks to them—thanks from the bleeding heart of humanity ! Within a few weeks he should be crossing the Atlantic : he wished to speak these words of truth before he went. He concluded a most eloquent speech, expressing his hopefulness as to the great contest between Freedom and Slavery.

Mr. G. MELLY then pressed upon the meeting the adoption of a sentiment urging upon Christians the necessity of labouring for the poor, the outcast and the down-trodden. His earnest and enthusiastic remarks were heartily responded to by the meeting.

Rev. W. GASKELL then spoke of the "Literature of England." He said the very first word of the sentiment would of itself furnish a most ample field for remark. To illustrate the difference it made to a nation, how it laid open unfailing sources of interest and delight, how it pleaded, and ever would plead, for the triumph of right and justice,—to do that would occupy far more time than he could give. No nation on the face of this earth possessed a literature more rich, more varied, more grand than ours. Any literature that was wholesome must prove an ally to religion. He agreed with Mr. Thom that the religious elements of our nature were the elements to which we must specially direct ourselves. Mr. Thom would also agree with him in saying, that whatever tended to develop man's whole nature was religious. We had no fear that literature and science could ever come upon any facts that were hostile to religion : true science and true religion never could be at variance. God's works are and must be in unison ; both are revelations, both revealing Him. He held that poetry, while setting the sweet amenities of life to music, was doing a kindred work to that which religion did. He could understand how even lighter forms of literature, tales of the affections, of moral heroism, of patient endurance, might have an influence of real and lasting good. These views would shew that literature could be allied to religion. He thought there was no sign more hopeful and encouraging than that derived from the present state of our literature.—We have given a very imperfect sketch of a speech that was replete with suggestive thoughts and beautiful illustrations, but our space would not permit us to do more.

D. HARRISON, Esq., in proposing the health of Rev. R. B. Aspland, referred to the great services he had performed. During his time, a new chapel had been built, the schools had been enlarged, and a greater activity had been infused into the congregation. Mr. Aspland had not only been the minister of Dukinfield, but also of the neighbourhood. Mr. Harrison made some further complimentary remarks, and concluded by expressing his great regret at the departure of Mr. Aspland from among them.

Rev. R. B. ASPLAND said he was most grateful to his friend for the touching

words of kindness he had uttered, unexpected at that particular moment and upon that occasion, though no kindness could be unexpected to him from Mr. H. and the other members of the congregation with which it had been his privilege to be connected for a period of above twenty-one years. He must for the present be allowed to divest himself entirely, or as far as he could do it, of the feeling that within a few days he must say his last words to that congregation. He should have another opportunity of addressing them more appropriate than the present; but he certainly was glad of that opportunity of saying, in the presence of many of his brother ministers, how much he owed for the means of public usefulness to the forbearance and generous support of his friends at Dukinfield. They had allowed him with a most liberal feeling to devote a large portion of his time to other objects,—objects in which, indeed, they were interested, but only interested in the same way as many others were. He believed that no man had had a closer or more intimate connection with the Unitarian ministers of the province than it had been his privilege to have. The result was, a feeling of confidence in them as men of the purest purposes, of unspotted honour, true-hearted gentlemen and Christians. He said that he had never met with a class of men of higher moral aims than the Unitarian ministers of the North of England. He had been indebted to them for twenty-seven years for a degree of confidence and consideration which indeed astonished him—of general kindness and forbearance which he felt he had but little deserved. He could upon that occasion but refer with gratitude to them for their kindness to him, notwithstanding his frequently being compelled to take a course which many of them, perhaps the majority, had disapproved. He was not, however, aware that owing to those circumstances he had lost a single friend either among ministers or laymen. He was going, as they were aware, to a scene of anxious labour and responsibility, to a district from which his experience had been long severed. He undertook duties which he sometimes feared might be beyond his strength. But he could honestly say he went under a sense of duty, and from that circumstance he hoped and believed he might be in some degree successful. But he was sure he should look back with a feeling of strong regret and affectionate gratitude to his friends of that province. Would they allow him to say one word bearing upon their general interest? During the correspondence he had had in preparing for that meeting, he had met with

many objections: those which had given him the greatest trouble, and which he had had the most difficulty in meeting, were the utter impatience felt at the slow progress which we as a denomination were making. They might be in some respects right, but at least in one respect they were wrong. If they determined to test truth by any immediate results, they were sure to fall into a snare: they must appeal to a higher standard. Let them remember that they were not always to measure success by apparent results. A religious denomination might be doing a great work, and yet not be swelling its own numbers. He was sure Unitarianism was doing a great work. This he knew from repeated proofs, that there was scarcely a clergyman who was engaged in pastoral duty who did not feel that Unitarianism was the greatest difficulty springing up in his daily duties. They found that their people were reaching Unitarian conclusions and approaching Unitarian opinions. He was not disposed to grumble, though our ranks were still few. He saw great marks of progress. When he looked back thirty-one years, when he first as a minister of that province attended the Provincial Meeting at Chowbent, and thought of the changes that had taken place in feeling, in tone and spirit,—when he contrasted the glorious proceedings of to-day with those of the period to which he referred, truly we had made great progress. We had an earnestness of feeling, a boldness of utterance of great truths,—there was a spirit of fidelity which gave omen of glorious triumphs to come, of triumphs of true liberty. He hailed the advent of the younger ministers among them with delight. He was constantly instructed by them; they brought fresh hopes; and he was thankful there were so many young men of the brightest promise who would carry on the good cause when they who were older would be sleeping in their graves.

Rev. J. P. HAM then submitted to the meeting a sentiment on Liberal Christianity, in a speech full of earnestness.

Rev. JOHN GORDON said, in responding to the sentiment, "The progress of Religious Liberty in Scotland," nothing would be thought more strange, if they were to go to Scotland, than that it should be thought there was a lack of liberty in the Church; and yet it was true. The sentiment needed to be enforced, for there was no part of the United Kingdom in which it was more necessary to be set upon its proper footing. He believed there was no more bigoted form of religious belief than Scotch Calvinism, yet there was no more earnest system. Unitarianism was regarded there with a scorn and contempt which did not prevail

in other parts of the United Kingdom. There was in Scotland a scientific tendency as remarkable as the religious tendency, and this produced a contrariety between one portion of their thought and another. Nothing but Unitarianism, which united science with religion, could be a remedy for this.

The health of the Vice-President having been drunk, and acknowledged by Mr. D. HARRISON, a vote of thanks was then accorded by acclamation, on the motion of Mr. ALFRED ASPLAND, to the Chairman; and the meeting (which was one of the most interesting ever held in connection with the Assembly) terminated about eight o'clock.

The ministers who belonged to the Widows' FUND assembled shortly after, in an unusually large number, at the Astley Arms Inn, Dukinfield. Hospitality for the night was, however, in the absence of hotel accommodation, provided by the principal inhabitants (including a gentleman of the Church of England, the manager of the great Dukinfield estate, who is always ready, irrespective of sect and party, for every good word and kind act). On the following day they transacted the important and annually increasing business of their Society. On this occasion, though they had to regret the absence of their Treasurer, Mr. Robert Heywood, they were happy in welcoming amongst them again their esteemed and beloved Secretary, Rev. James Whitehead, of Ainsworth. The President of the Fund, Rev. R. B. Aspland, retired from the Chair, in the immediate prospect of removal to another field of duty. He received from his associates many affectionate greetings and expressions of parting kindness. Rev. Franklin Baker was elected President, and Dr. Beard was elected Vice-President. After a protracted business session, the ministers dined together, and after the enjoyment of much pleasant social intercourse, parted for another year of duty, hoping that they might re-assemble at Chester with undiminished numbers, and enjoy a meeting as delightful as that in which it had been their privilege to partake at Dukinfield. Before breaking up, they desired their new President to take some method of communicating to the Dukinfield congregation their high appreciation of the liberal hospitality and admirable arrangements of the previous day, which had ministered so largely to the success of the meeting.

MANCHESTER NEW COLLEGE, LONDON.

The annual examination was held in University Hall, Gordon Square, on Mon-

day, June 21, Tuesday, June 22, and Wednesday, June 23. The proceedings on the first of these days commenced by the examination of the undergraduate class of Hebrew, conducted by Mr. Russell Martineau, M. A. The class consisted of two portions, which had been placed together for purposes of examination; namely, of three students in their first, and five in their second and third years. The subjects of examination were the book of Ruth and portions of the book of Genesis. Extracts were read and translated, and the students exercised in grammar and parsing. The answers which had been given to a paper of grammatical questions were not read, as being unsuitable to a public examination; but some of the questions sufficiently shewed the nature of the training to which the students had been subjected.—The Hebrew class was followed by that of Biblical Archaeology, which was composed of eight students in the fourth and fifth years, and was examined by the Principal. The questions all related to the Old Testament, and were for the most part answered with accuracy and intelligence. The following extracts from the examination paper will convey some idea of the course of study through which this class has been conducted:

“(2.) Enumerate the sources of Biblical Archaeology, ancient and modern—describing their character, and assigning their relative values.

“(9.) State the ethnological value and signification of the terms, Shem, Ham, Japhet. Describe the diffusion of the Shemitic race, and specify its principal branches. Give the genealogy of Abram, and explain the probable meaning of Eber.

“(10.) Give a brief outline of the history of the patriarchs in Canaan, as related in Genesis. What appears to have been the leading object of the historian? What was the state of manners, and the character and object of the worship, among the patriarchs? What may possibly be inferred from the averted sacrifice of Isaac? In what light did Abraham, Isaac and Jacob appear to the later generations of the Hebrews? What would they probably have become under a polytheistic religion? Give the number of years from Abraham's entrance into Canaan to Jacob's descent into Egypt, as furnished by data in the history itself.

“(11.) Give a brief outline of the history of the Hebrews in Egypt, as narrated in Genesis. Who were the Hyksos? Where do we find an account of them? How is their history probably connected with that of the Israelites? State Mr. Kenrick's and Professor Ewald's different explana-

tions of the relation between them. Which is the simplest and most intelligible? How may the chief difficulty of Mr. Kenrick's hypothesis be removed?"

The next examination was of the senior Mental Philosophy, by Professor Martineau, who explained that it had not been usual that this subject should form part of the studies of the fourth year, but that in this instance it had been introduced in order to complete a course which the present class had attended at an earlier period. Many of the questions were upon the theory of Causation, as developed in the writings of Locke, Hume, Kant, Brown, Reid and J. S. Mill; others on the ideas of Time and Motion. The answers shewed that the students had made an earnest effort to grasp the abstruse ideas involved in these important controversies. After sermons from Mr. Lloyd on 1 Cor. xiii. 13, and Mr. Matthews on John ii. 18, 19, an interval of half an hour took place.

In the afternoon, the proceedings were resumed, at half-past one o'clock, by the examination of the junior Ecclesiastical History class, consisting of four students. The period of history over which the questions ranged was comprised in the first and part of the second centuries; and the subjects which had engaged the attention of the class were, the Roman civilization at the commencement of the Christian era, the state of Greek philosophy at the same epoch, the Heathen and Jewish testimonies to Christianity, the Gospel history and that of the first preaching of the apostles, the writings of the apostolic Fathers, and the general features of the age of the Antonines.—A class of graduate students, who had read during the session nearly two books of Cicero, "*De Naturâ Deorum*," was then examined by Professor Martineau. While one or two of the gentlemen examined rendered the clear and elegant periods of Cicero with kindred ease and precision, the translations generally were not distinguished by these qualities, and hardly did justice to the accurate instruction which they had evidently received. The examinations of the day were concluded by a class of four students, who had attended a course of lectures by the Principal in "*Introduction to the New Testament*." The scope of these lectures will be shewn by the following extracts from the paper of questions:

"(3.) When do we first meet with a distinct mention by name of the books of the New Testament, as a recognized collection of authoritative writings? What circumstances had rendered the establishment of a Scriptural rule or Canon indispensable to the preservation of the unity

of the Church? How was the earliest collection of New Testament writings divided? What is the oldest document exhibiting fragmentarily our present Canon, that is known to exist? By whom was it discovered? What is its probable date? Mention Eusebius's threefold classification of Christian writings. Wherein is it obscure and defective? Explain Origen's distinction of *γνήσια*, *νόθα*, *μικτά*. Explain the terms *ἐνδιαθηκὰ*, *κανονιζόμενα*, *ἀπόκρυφα*. When does it seem probable that the term *κανονιζόμενα* was first applied to our collection of sacred books; and under what circumstances? Enumerate the various uses of the word *ἀπόκρυφα*. State its final and prevalent use in Christian theology.

"(5.) Mention the four oldest MSS. of the New Testament; how designated; where deposited; with the probable date of their transcription.

"(6.) Shew why it is improbable that the oldest Latin version should have been produced in Italy. Where must we look for its probable origin? Explain the circumstances under which a Latin version would naturally arise. State the reasons for believing that many such existed. Shew how one would gradually be formed out of, and at length supersede, all the rest. Give a parallel case from our own country. What was the *Itala*? What was the service rendered by Jerome to the Latin version of the New Testament? How may the Latin version, before and after his time, be conveniently distinguished? What do we now understand by the *Vulgata*?"

A sermon by Mr. Upton, founded on Gal. vi. 7, closed the proceedings.

The following gentlemen were present during the whole or part of the day: Rev. Wm. Gaskell, Visitor; Rev. J. J. Tayler, Principal; Rev. Jas. Martineau, R. Martineau, Esq., Professors; Rev. C. Beard, Secretary; Revds. George Kenrick, Henry Solly, T. L. Marshall, Ed. Tagart, Thomas Madge, Dr. Sadler, Jos. C. Means, A. W. Worthington; Messrs. I. M. Wade, Samuel Sharpe, F. H. Hill, Rupert Potter, Edwin Smith, Mitchell, W. A. Case, James Heywood, J. C. Lawrence.

The examination was continued on Tuesday morning, at half-past nine, by the reading of answers given to a paper of questions on Mental Philosophy. The class, which was distinguished as the junior one, consisted of three graduate students, who had written answers, varying in length and accuracy, to forty-five questions on many of the fundamental principles of psychology. This was succeeded by the examination by the Principal of the junior

and middle classes on "Christian Truths and Evidences," composed of students in their fourth and fifth years respectively. We give several of the questions answered by the fifth-year students :

"(7.) State briefly the Scriptural view of the person and work of Christ, as given in the three first Gospels, in the writings of John and Paul, and in the Epistle to the Hebrews.

"(8.) What is the biblical doctrine of the Holy Spirit? Does it make any distinction, and what, between λόγος and πνεῦμα? Explain the relation of the Spirit to Jesus Christ and to the Church.

"(9.) What is the doctrine of Scripture respecting Angels? Explain the probable origin and meaning of the words Cherubim and Seraphim. Can any difference be traced between the earlier and later books of the Old Testament, respecting the doctrine of Evil Spirits? Under what circumstances did this doctrine assume a new development among the Hebrews? What was the belief of the Jews about demoniacal possession? How did it differ from that of the Greeks? What are the various names given in Scripture to the great personified agency of Evil? How does it stand related to the ministry of Christ?

"(10.) What were the two Confessions of Faith most generally received by the Calvinistic Churches of the Continent? What evidence have we of their extensive diffusion?

"(11.) What was the occasion of the assembling of the Synod of Dort? In what year did it meet? By whom was it attended? What were the five points discussed at it? What was the issue?

"(12.) Enumerate and describe the various measures for settling the public faith in the reign of Henry VIII., particularly the date and object of the Six Acts, the Bishop's Book, and the King's Book. Who were the Doctrinal Romanists?"

A class of three sixth-year students had attended a class on the Evidences of Natural Religion, and were examined by Professor Martineau. The changes in the work of the College recently introduced had, it was stated, thrown much extra work upon the students of the fourth year, and were alleged as the reason why the questions upon this important subject had not been as fully answered as might be wished. The following questions will shew the nature of the course :

"(5.) Point of divergence at which Theism and Pantheism separate. Appreciate at its just value the philosophical fear of *humanizing* God. Shew the necessary dependence of the religious faith on moral and personal conditions.

"(8.) In what different ways is a reconciliation attempted between the Holiness of God and the fact of Moral Evil (1) by those who refer everything to the Divine Will—(2) by those who leave a margin of free agency of man?

"(12.) Discriminate the three kinds of natural evidence appealed to in the inquiry respecting a Future Life. Fix upon the real point on which the verdict depends.

"(13.) State with precision the opposite theses of the Materialist and the Immaterialist. Investigate the exact bearings of their controversy on the doctrine of a future life."

Half an hour was then devoted to the examination of a class in lectures which Professor Martineau had delivered as an introduction to the writings of Plato; and a sermon by Mr. J. Drummond on 1 Thess. v. 19, concluded the morning's proceedings.

After a brief interval for refreshment, the class of sixth-year students, who had attended the Principal's course on "Christian Truths and Evidences," was examined. The following questions are among those which were put to this class :

"(6.) Give a brief outline of the history of Baptism. Shew how the practice of Infant Baptism came to prevail. Mention some late traces of the ancient predominance of Adult Baptism. State the grounds for the retention of Infant Baptism. Point out some parallel usages in other religions.

"(7.) State briefly the nature, object and obligation of the Eucharist.

"(8.) Explain the relation of the rite of Confirmation to Baptism and the Eucharist, and shew its accordance with the feelings of human nature from some parallels in other religions.

"(9.) Describe the three great types of ecclesiastical government that have prevailed in the Christian Church. State whether any and what authority can be alleged for each from Scripture and the practice of antiquity. In what way would an union of them be possible in the same ecclesiastical organization? What must lie at the basis of such an union to secure spiritual freedom? Was an attempt ever made to put such an union in practice?

"(10.) Explain the distinction between the pastoral office and the priestly function; and shew on what grounds the influence and authority of the former rest.

"(11.) State the proper object of preaching, and explain its relation to speculative and controversial difficulties."

This was followed by a class of senior students, who had fully and correctly answered a paper of 51 questions on Moral Philosophy, extending over the various systems which bridge over the interval be-

tween Plato and Comte. The answers shewed both the deep interest which the students had taken in this course, and the successful attempt which they had made to apprehend its abstruse topics. The Hebrew classes of the fourth and sixth years, who had been instructed at separate hours, were then associated for examination. They had read portions of the 1st and 2nd books of Samuel and a selection of the Psalms. The examination, conducted by Mr. R. Martineau, consisted in exercises in translation and parsing, and in reading answers to a paper of questions on the history and composition of the books which had been read, on the structure of Hebrew poetry, and on several grammatical points. These answers were generally accurate and intelligent. The examination was concluded for the day by a sermon by Mr. Holland, from Eph. vi. 10.

In addition to many of the gentlemen above enumerated, the following were present during the day: Revds. Philip Le Breton, J. Colston, J. H. Ryland, J. Gow, L. Lewis, Messrs. Thomas Ainsworth, R. Aspden, W. D. Jeremy.

The examination was resumed on the 23rd, by the Principal, with the middle and senior class in Ecclesiastical History, from the second to the sixth century (both included). The senior class alone underwent examination in the ecclesiastical history of the fourth, fifth and sixth centuries. In both classes, the answers were very good. Mr. Gibson in the senior, and Mr. Drummond and Mr. Upton in the junior, read answers equally full and accurate. To Mr. Gibson particularly, and to others generally, the Principal gave the praise of having enriched their answers by the results of individual reading.

Rev. James Martineau then examined his class, consisting of Messrs. Gibson, Holland and Blazeby, in the History of Doctrine. The paper contained 26 principal questions, each dividing itself into minor divisions. A specimen of some of the questions will illustrate the comprehensive and interesting character of this course of instruction, having reference to the growth and development of Christian doctrines, tracing them up to their several Gentile and Jewish sources, and then following their development in subsequent times.

“(1.) Explain the relations of resemblance and difference between Ecclesiastical History and the History of Doctrine. Prevaling Protestant conception of the successive modifications of dogma. Roman Catholic view of the same phenomena. Point out the characteristic assumptions of each theory; and the inferences involved in both.

“(2.) Under what conditions may a su-

pernatural revelation be susceptible of historical growth? Define the relations in it of the ‘Revealed’ to the ‘Natural;’ and the mode of discriminating the essential and permanent from its transitory limitations. What are the two main stages of the whole inquiry?

“(3.) When Celsus asked, ‘Why a dispensation claiming relation to all time was so tardy in appearing,’ what was Origen’s reply? Trace the Pagan objection and the Christian answer to their radical divergence of principle. In what light does Origen’s remark present the whole præ-Christian history?

“(4.) Trace on the external field of the Roman Empire the assemblage of conditions favourable to the spread of a universal religion. Explain the moral effect of political amalgamation in a polytheistic world. What peculiar turn did popular superstition take on the decay of the indigenous faiths?

“(13.) Besides the sects, what other depositaries were there of ideas which subsequently affected Christianity? How far are these sources accessible to us? And what are the chief conceptions whose history may be found in them?

“(14.) What date did Josephus assign for the close of the prophetic period in the history of his nation? What trace is there of the acknowledged absence of prophetic guidance in the Maccabean age? Describe the state to which the Messianic expectation had been brought by the prophets of preceding times.

“(18.) Chief features of the Messianic age as delineated in Daniel. Is the Personal Agent at its head distinctly described? Sum up the evidence on this point.

“(19.) What was the prevailing opinion in Lardner’s time as to the age of the Jewish Sybilline oracles? Grounds on which that opinion rested? Give some account of the critical researches which have modified the earlier verdict, and of the results which are generally accepted.

“(20.) What feeling or idea was embodied in the fictitious personality of the Sybil? What notices have we in ancient writers of a Sybilline literature? What is implied in the adoption of this form by a Jewish writer? Traces, in the Sybil’s first phrases, of a conception of God and of his relations to humanity different from the Old-Testament representations.”

The answers given were interesting and satisfactory, and gave no indication of extreme opinions on the part either of the Professor or his pupils. The time did not permit all the answers to be read, but the attainments of the students were further tested by several vivâ-voce questions.

The Principal then took the class in the New Testament, and stated, in explanation of the course which he had pursued and intended to pursue, that it was his wish in the three years assigned to the Theological course to take into consideration the three essential elements of the New Testament: 1, the three synoptical Gospels; 2, the history of the Acts of the Apostles and the Epistles which it illustrated; 3, the Gospel and Epistles of John. He wished more and more to concentrate his attention on the New Testament. The Greek of the LXX. was admitted into this course, but only in subordination to the New Testament. He had not made it the subject of a separate examination. The class had devoted a large portion of their attention during the session to the Gospel of Luke. It had been his practice to devote an hour in each week in expounding a certain portion of the Gospel, paying due regard to the question of the text, the interpretation of it, and its moral and spiritual application.—On the following day, the class was examined, translated the passages previously considered, and answered the questions put to them. All the questions in the examination paper had been answered by all the students, except in the case of one gentleman who had not gone with them through the whole course. In addition to reading the answers previously prepared (without the aid of notes or books), the students translated and explained many passages in Luke, and shewed the desired familiarity with the Judaic peculiarities of thought and phrase. The morning duties were closed by a sermon by Mr. Gibson on 1 Cor. iv. 20.

After a short interval for refreshments, Rev. James Martineau proceeded with the class in Plato (the Gorgias), examining the students in the subject-matter of the work, and the translation and explanation of difficult passages.

Mr. Russell Martineau then called up the only remaining class, the Hebrew of the fifth year, explaining that they had during the session read with him portions of the Psalms and the book of Job. In addition to the reading of the books, he had given them Prolegomena to each, and some lectures on the History of Hebrew Poetry. The students passed a fair examination, translating Psalms xi., xix. and xlii., and read answers to the questions on Hebrew poetry and on the book of Job.

There were present during portions of the examination and the subsequent proceedings, Mr. R. N. Phillips, M.P., Mr. Thomas Ainsworth, Mr. George Long, Mr. Eddowes Bowman, Mr. R. D. Darbishire, Dr. Bateman, Mr. S. Sharpe, Rev. R. B.

Aspland, Rev. J. H. Ryland, Rev. Dr. Sadler and Rev. John Gow.

After a sermon by Mr. Blazeby from Luke x. 41, 42, Rev. Wm. Gaskell, one of the Visitors, delivered the admirable Address which our readers have the opportunity of seeing in another part of our Magazine. Several ladies entered the Hall before the Address began. At its close, Mr. Gaskell gave a solemn prayer, and the meeting broke up, after an intimation from the Principal that the students would be expected to be in attendance in the Hall on the first Friday in October at eleven o'clock. Subsequently the members of the Committee held an open conference with the Professors to receive information, and discussed various matters connected with the welfare and efficient working of the Institution.

NORTH MIDLAND UNITARIAN ASSOCIATION.

The annual meeting of ministers and delegates of the Unitarian congregations of this district was held at Leicester, on Wednesday, June 16th. Besides the ministers and leading members of the Leicester congregation, there were present during the day, the Revds. Dr. Hutton, of Derby; B. Carpenter, of Nottingham; Brooke Herford, of Sheffield; Rees L. Lloyd, of Belper; W. Newton, of Hinckley; M. A. Moon, of Stannington; C. C. Nutter, of Lincoln; and W. Birks, of Flagg; Messrs. Enfield and Perry, of Nottingham; Marsden, Wild, and McCrum, of Sheffield; Broughton, of Derby; Davis and Burgess, of Hinckley; Forsbury, of Loughborough, &c.

The proceedings commenced with a religious service held in the Great Meeting. The devotional exercises were conducted by Rev. Rees L. Lloyd, of Belper, and the sermon, alike eloquent and impressive, was preached by Rev. William Newton, of Hinckley, from Psalm cxxii. 9, the subject of his discourse being "The Modern Priest."

Immediately after the services, the second annual meeting of the Unitarian Village Mission Society connected with this district was held, Rev. C. Berry in the chair. The reports of the secretaries and missionaries were then read, and the usual routine business transacted. The report spoke of the exertions which had been made in the Peak district, and the success which had attended the re-opening of the Hinckley chapel.

In the afternoon, at the annual meeting of the North Midland Sunday-school Association (Rev. Dr. Hutton, of Derby, in the chair), reports were received from the schools in the district, which shewed, ac-

ording to their varied character, either an encouraging improvement or a faithful struggle with difficulty.

Reports were read from the Leicester Great Meeting by Mr. T. E. Paget; Sheffield, by Mr. McCrum; the Leicester Domestic Mission, by Rev. J. Dare; Derby, by Mr. T. Broughton; Nottingham, by Mr. C. H. Perry; Belper, by the Rev. Rees L. Lloyd. Mr. Perry read his report as Visitor of the Leicester schools, and Mr. T. E. Paget of the Nottingham schools. Belper and Stannington schools were added to the Association; and an interesting discussion on the details of administration closed the meeting.

In the evening, a tea-party was held in the upper school-room, under the able presidency of Joseph Whetstone, Esq., and addresses were delivered by the Chairman, Rev. Dr. Hutton, Rev. B. Carpenter, Rev. Brooke Herford, Rev. M. A. Moon, Rev. W. Birks, Rev. Charles Berry, Rev. C. C. Coe, Rev. W. Newton, and others,—the proceedings terminating with a benediction from Mr. Berry.

FAREWELL SERVICES AT DUKINFIELD.

On Sunday, June 20th, Rev. R. Brook Aspland gave his farewell services to his flock at Dukinfield. The Lord's Supper was, after the morning sermon, administered to an unusually large number of communicants—the preacher, while discoursing on the memorial character of the rite, touching the chords of many recollections and sacred feelings in the minds of the communicants. In the evening, the spacious chapel was crowded in every part, and seats had to be provided in the aisles. Churchmen, Independents, Methodists and Catholics, united on this occasion in the

worship of their Unitarian neighbours. The preacher, using as his text the parting words of Paul to the church at Philippi, *Finally, whatsoever things are true, &c.*, discoursed on the objects at which the Christian preacher should aim in his teaching, and the hearer in his life; and then, reviewing his own pastoral life at Dukinfield for more than twenty-one years, bade in simple and affectionate terms farewell to his flock, amidst the tears of many of his accustomed hearers. On the following Tuesday evening, the pastor met his flock for the last time in the large school-room. Mr. David Harrison was called to the chair, and gave utterance in terms of warm kindness to the feelings of regret with which all contemplated the approaching separation. He then presented to Mr. Aspland, a Silver Salver with a suitable inscription, a beautiful Time-piece, and a Purse of Gold.—Mr. Edward Hyde and Mr. James Ogden also spoke, expressing their concurrence with the Chairman.—In his reply, Mr. Aspland reviewed the events which were recorded in the calendar of their congregational history since he had come amongst them,—the rebuilding of the chapel, the enlargement to double their previous size of the school-buildings, a similar enlargement of the chapel-ground, and the losses and gains which they had, during his pastoral relation to them, experienced. He thanked them for kindness, forbearance and generosity, such as few ministers had uninterruptedly enjoyed, and assured them of the regret with which he bade adieu to them,—and alluded, in conclusion, to the high character of him whom they had chosen to succeed him, and of his confidence that he would prove to them a pastor as faithful as he was able.

OBITUARY.

April 16, aged 72, at York, GEORGE STOUT. For seven-and-thirty years he fulfilled the duties of porter and general servant at the College, and won the confidence and esteem of his employers. He was a freeman of the city, and always recorded his vote for the Whig candidates. He was not an Unitarian, but his honesty, industry and readiness to oblige, would have done credit to any religious denomination.

May 12, at Cotham, Bristol, RAWDON BRIGGS, Esq., late of Wakefield. He was a member of an old Presbyterian family of

Halifax, and sat for the borough in the first Reformed Parliament, in conjunction with Mr., now Sir Charles, Wood.

May 21, at Mountcleaves, Niton, Isle of Wight, JOHN MORTIMER, Esq., aged 74. Having obtained by industry and skill in business an honourable independence, he was ever ready to employ his means in promoting the welfare of those around him, and the interests of truth and charity. He was sincerely attached to the religious body with which he was connected, and for many years was Treasurer of the Unitarian congregation at Newport. He greatly con-

tributed by his zeal and activity to the enlargement of the chapel in 1826, presented it with two handsomely painted windows, and has bequeathed to it a substantial token of his good-will. His experience of mankind, practical good sense and naturally good understanding, caused him to be looked up to for counsel by many of the young, and his memory will long be cherished by a large circle of acquaintance and friends. "Mark the perfect man, and behold the upright; for the end of that man is peace."

May 22, at Wanstead, Essex, aged 59, Mr. JAMES HILL, builder, formerly of Rotherham.

May 25, at Ashton-under-Lyne, in the 70th year of her age, ANN, widow of the late Mr. John KINDER, formerly of Staley, near Mottram.

May 27, at Harlow Mill, Essex, aged 93, Mr. JOHN BARNARD.

May 30, aged 44, ANNE, wife of Mr. Richard RAWLINSON, Falkner Square, Liverpool.

June 1, at the Limes, Clapton, aged 1 year and 10 months, CHARLES ALFRED, elder son of Alfred COLLIER, Esq.

June 7, at Manchester, aged 59 years, Mr. JOHN HOWORTH, eldest brother of Rev. Franklin Howorth, of Bury.

June 10, at Warminster, aged 73, Mr. WILLIAM DEBNAM, for many years a regular attendant at the Old meeting in that town.

June 15, at Kenilworth, aged 65, FREDERICK RUSSELL, Esq., Hon. Secretary to the Ministers' Benevolent Fund. It is with deep regret we make this announcement. We trust to receive for our next number a suitable memoir of this benevolent, highminded and much-lamented gentleman.

Lately, at Swansea, WILLIAM ROWLAND, Esq., M.D., F.R.C.S., aged 55. We shall insert the extract from the beautiful Funeral Address by Rev. Edward Higginson in our next No.

MARRIAGES.

May 23, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. JOHN MAYOH to ESTHER, daughter of the late Mr. William LOMAX, all of Turton, near Bolton.

May 30, at the Unitarian chapel, Newchurch, by Rev. George Hoade, Mr. JAMES LAW to Miss CROWTHER, both of Newchurch.

May 31, at the Unitarian chapel, Bridport, by Rev. J. Lettis Short, Mr. SAMUEL ALLEN to Miss ADELAIDE PATTEN, both of Bridport.

June 2, at the Unitarian General Baptist chapel, Dover, by Rev. Thomas B. W. Briggs, Mr. BENJAMIN ADDLEY BOURNE, of 37, Piccadilly, London, to ANN, eldest surviving daughter of Mr. Edward PHILPOTT, of Dover.

June 2, at Mill-Hill chapel, Leeds, by Rev. Thomas Hincks, Mr. H. L. LOEWE, C.E., of Dusseldorf, to MARIA FREDERICA, second daughter of E. WURTZBURG, Esq., of Leeds.

June 8, at the High-Street chapel, Portsmouth, by Rev. Henry Hawkes, WILLIAM WHITE to MARY PEARCE.

June 9, at the Unitarian chapel, Norfolk Street, King's Lynn, by Rev. C. C. Coe, of Leicester, Rev. WILLIAM HENRY QUINN,

minister of the chapel, to ELIZABETH, only daughter of John DAWSON, Esq., shipowner, Lynn.

June 11, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. ABEL FREDERICK WOOD, of Stalybridge, to Miss MARY WILSON NORMINTON, of the same place.

June 14, at the new chapel in the Coni-gree, Trowbridge, by Rev. Samuel Martin, Mr. EDMUND PENNY, of King's Mead Terrace, Bath, to Miss MARY ANN BIGGS, of Trowbridge.

June 15, at Northgate-End chapel, Halifax, by Rev. R. L. Carpenter, B.A., Mr. JOHN SUTCLIFFE to Miss HANNAH KING, both of Sowerby Bridge.

June 16, at Cross-Street chapel, Manchester, by Rev. J. Panton Ham, GEORGE ALDCROFT PHILLIPS, Esq., of the Hall, Pendleton, to MARY, daughter of Peter ECKERSLEY, Esq., of Park Hill, Singleton, Manchester.

June 22, at the Unitarian chapel, Church Street, Preston, by Rev. W. Cloke Squier, minister of the chapel, Mr. CHAS. HENRY SUDELL, of Preston, to EMMA, youngest daughter of Mr. Rd. VEEVERS, of Fulwood.